



Chicago, Ill., October, 1909

## THE PASTOR'S MESSAGE

Dear Friends: I want to call attention in a straightforward fashion, briefly and concretely, to the work we have before us. In carrying forward these many important duties, the pastor and officers need your hopeful and enthusiastic coöperation.

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1. **The Week of Prayer** will be held November 1 to November 5. Every evening at eight o'clock. Special topics announced elsewhere. There will be a Christian welcome at these services for the friends and visitors whom we hope you will bring with you.

2. **The Sunday Evening Service.** Some of the men of the League have determined to coöperate this year in a very active and practical way in making these services more widely helpful. They will be on hand to meet and greet strangers, to invite them to the after-meetings, and to take part in these meetings themselves.

3. **The Sunday Evening Preparation Meeting.** The deacons and the men of the League have united to carry forward a short devotional meeting in the deacons' room, just before the preaching service Sunday evening. Two meetings have already been held. This will prove to be an inspiring half hour, in preparation for the regular service in the auditorium of the church.

4. **The Annual Banquet.** The League and the Woman's Benevolent Society are now getting ready for this interesting social gathering. It will take place on Tuesday evening, November 16. Make your plans so that you can be present.

5. **The Sunday-school Prayer Meeting.** At the earnest request of the pastor the teachers and officers of the Sunday-school have arranged to hold a meeting of prayer and conference every Sunday morning from 10:30 to 11. The regular preaching service, by vote of the church, will begin at 11 o'clock instead of 10:45, to allow time for this other meeting. The spiritual interests of the pupils will be especially remembered. All friends of the school will be welcome.

6. **The Membership List.** The pastor is seeking, in various ways, to compile an accurate list of our members, their addresses, telephone numbers, and the dates of their uniting with the church. The lists are now posted for correction in the auditorium. It is exceedingly important, for financial reasons, for correspondence purposes,

etc., that this list be complete. Your coöperation in this matter is essential.

7. **Raymond Chapel.** Mr. Kelley's many business interests have made it impossible for him to carry the work at Raymond longer. His preaching and personal influence on the field have been most uplifting and splendidly helpful, but he has been unable to carry the detail work. A successor is now being sought and will probably begin work within a month. The Industrial School has opened, and Mrs. Wigney is securing some efficient aids amongst the ladies. The annual collection for Raymond Chapel will be taken on November 7. Let everyone give something, and some large gifts are necessary that this work may be carried forward strongly and productively.

8. **The Church History.** The pastor and a committee just at present are getting ready for publication the History of the Church. It is edited and compiled by Deacon Goodman, and will be profusely illustrated. It will appear about December 15. The price will probably be twenty-five cents in paper and fifty cents in cloth. I wish that every member might make himself a Christmas present of this valuable little volume, and then present another copy to his next door neighbor.

9. **The Entertainment Course.** The Men's League have provided a fine course of lectures and entertainments for this winter. They will be held every alternate Tuesday evening, and are fully described by Dr. Frank Gale in his communication this month. Mr. W. E. Smith and Mr. Kelley are chiefly responsible for this great advance step in our men's work.

10. **The Weekly Offerings.** A few weeks ago the pastor suggested to the trustees, and afterwards to the trustees and deacons, a new plan of financial administration, in caring for the weekly offerings for church expenses and benevolences. In accordance with their hearty endorsement of the plan a new finance committee has been appointed, and will begin work immediately. It is hardly necessary to urge the vital importance of hearty and sympathetic coöperation with this committee, on the part of all members of the church. By such coöperation it is believed that the income from this source will be substantially increased.



## LOCAL CHURCH NEWS

11. **The Repairs.** Already great things have been done. Our church building is in better physical condition today than it has been for many years. In fact it is in a practically perfect physical condition. The new roof, which now covers the edifice will be staunch and watertight for a dozen years, at least. The heating system is new and modern, and complete throughout. Incidentally the new plant will mean a considerable reduction in coal bills. The new electric light system will also insure a large saving, and the beauty and soft radiance of the new lights are most satisfying. In view of these facts it is incumbent upon us to see that all subscriptions to the repair fund are paid before the end of the present year, that the trustees may be able to pay every cent of the indebtedness incurred. The subscriptions made last spring aggregate \$9,000.

12. **The Church Interior.** If all the subscriptions are paid there will be some money in the treasury. But the interior of the church building ought now to be painted and decorated. When this is done our entire duty will be done, so far as this work of repair and improvement is concerned—and not till then. So let us set this further great task before us, as an immediate necessity.

13. **Sunday-school Progress.** Mrs. Wigney's teacher training class is a grand success. The noble courage and devotion of Mrs. McCullough has made the Junior department, organized some two years ago, equally successful. A larger room is now sought, and about sixty scholars will be enrolled in this department this winter. The work of Dr. Spinney, Mrs. A. E. Thomas, Mrs. Lumley and others in the grading of the school is bearing fruit in a higher type of instruction and service all along the line. I am anxious that this branch of our church should receive a more cordial support from the bulk of our membership.

14. **The Neighborhood.** If possible, at an early day, I hope that a kindergarten and Mothers' Meetings with other forms of activity, should be established at the Home Church or at Raymond, or on both fields. The care of the children is supremely important. The pastor's Aids have been considering this question carefully for six months past, and it seems probable that at an early day a positive step forward may be taken, in the establishment of such an enterprise.

15. **The Annual Roll Call.** At a date to be fixed, in the month of December, we will hold our annual roll call. This event will be looked forward to by all with great pleasure. It was established, at the suggestion of the pastor, two years ago, and was a gathering of great significance. During the winter season this roll call will be followed by one or two other large church socials, to which everyone will be invited.

16. **The Northern Baptist Convention Budget.** The apportionment committee has asked for \$1,950 from our church for missions this year. We must not for one moment consider the possibility of failure in this matter. The interests of the kingdom of Christ demand a royal response on our part to this "call of the hour."

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The tasks are many, but a task becomes a joyous service when we resolutely undertake it in the name of our Master. There are sev-

eral other plans which I have in mind, but I will call your attention to these as opportunity offers. The outlook for valiant and effective labor in the holy cause of Christ was never more full of promise than it is today.

Your affectionate pastor,  
Austen K. de Blois.

## THE WEEK OF PRAYER.

During the week following Sunday, October 31, we will observe our week of prayer with meetings every evening except Saturday.

The following are the special topics which, in prayer and praise and testimony, we will consider together, under the general theme, "Christ, the Hope of the World."

Monday, November 1—Topic, "Jesus Christ, the Revealer of God's Great Love." Scripture, John 3. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Tuesday, November 2—Topic, "Jesus Christ, the Saviour of Sinful Men." Scripture, Acts 16:16-40. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

Wednesday, November 3—Topic, "Jesus Christ the Inspiration of His Redeemed Church." Scripture, Eph. 3. "That they all may be one, as thou, Father, art in me, and I in Thee, that they may be one in us."

Thursday, November 4—Topic, "Jesus Christ, the Friend and Helper of Everyone in Need." Scripture, Luke 9:10-17; 28-42. "He went about doing good."

Friday, November 5—Topic, "Jesus Christ, King and Intercessor at the Right Hand of God." Scripture, Rev. 22. "Worthy is the Lamb that was slain to receive power, and riches and wisdom, and strength, and honor, and glory, and blessing."

## A BEAUTIFUL LIFE.

Last January I received the following letter from Mrs. W. M. Haigh, who was spending the winter with her daughter, Mrs. C. J. Holman, in Toronto, Ontario:

75 Lowther avenue, January 23, 1909.

Dear Dr. de Blois: I want to tell you how good the Lord has been to me. Last night I received a letter enclosing a cheque for \$55.55 to me from the estate of a deceased uncle, which had just been settled up. Now I want to give the whole of it, and \$50 besides, which is due me for interest in March. Mrs. Googins wrote me that the apportionment for our church is \$1,200 and \$200 for state missions. I hope to be home to pay the money over before the year closes in March. I have already given \$20 to home missions this year, through Miss Pickett and Dr. Williams. So if I can be permitted to say how the money shall be disbursed, I would like \$70 for the Missionary Union, \$30 to Home Mission Society, and \$5 to state work.

I write now to let you know so that it may be an encouragement to others and help in time of need. I am so happy that the Lord has given me this money for His cause.

Yours truly,

Sarah B. Haigh.

I take the liberty of reproducing here the letter of Mrs. Haigh because it indicates so



## LOCAL CHURCH NEWS

clearly the supremely unselfish character of her entire life. As in this case she instantly and joyously gave to the cause of Jesus Christ the gift which had come to her, so always, through many channels of loyal and self-sacrificing devotion, she kept giving her life for others.

I never have known a more genuine Christian than Mrs. Haigh. Hers was the highest type of Christian womanhood. It is the most triumphant argument for Christianity that it can create such lives. In the homes made beautiful by her presence; in the prayer meetings of the church, where her words were always a gracious benediction; and throughout the wide circle of her friendships, her presence and influence will be missed more than tongue can tell.

Mrs. Haigh's keen interest in all matters which concerned the extension of the kingdom of Christ began in early childhood. It is a privilege to present elsewhere, through the courtesy of her daughter, Mrs. Googins, an account written by her, of missionaries whom she had known. One of her own three daughters, Mrs. C. H. D. Fisher, is the wife of Rev. C. H. D. Fisher, who is today one of the ablest leaders in missionary enterprise in Japan.

In a diary of Dr. Haigh, found only recently, occurs the following, amongst many loving testimonies to his wife's noble fidelity and helpfulness. He speaks of "Her faith and stern fidelity and devotion, her thorough sympathy with my work, and entire self-devotion to its success," and speaks of its effect, in "holding me up in the darkest hours, keeping me true to one line of action, saving me from distracting cares and securing me time and opportunity for growth."

Truly it may be said of our beloved friend, as the Psalmist said, in his description of the "virtuous woman," whose "price is far above rubies," "her children rise up and call her blessed; her husband also and he praiseth her."

I append the tribute of a long-time friend of Mrs. Haigh, Mrs. A. M. Bacon, of Morgan Park.

Austen K. de Blois.

### A TRIBUTE.

MRE. WILLIAM M. HAIGH.

April 23—1829—September 12, 1909.

"For so he giveth his beloved sleep."

"Good-bye, good-bye, I think I am going home," said Mrs. Haigh to her daughter, on September 12, and the angelic messenger came and bore her away to the land of brightness and purity. Mrs. Sarah Brown Haigh was a woman whose head and heart and hands entered so symmetrically into her make-up that one could not tell which one most admired. Her home was a haven of rest, open always to the wayfarer. As the wife of Dr. William M. Haigh, in the parsonage during his pastorates and in the home during his secretaryships, the doors were wide open. But to the weary, worn and often sad-hearted missionary on furlough her cordial welcome, her tender ministrations, her open-handed hospitality made it a veritable "house beautiful." With all these guests coming and going she was strong to guide and to minister to her children, to train them for duty and for God. The three now filling important places in the church of Christ and in the world's work are living testimonials to her peerless motherhood. She sought for them the best in school and in Christian asso-

ciations, and trained them to high ideals.

Sarah D. Brown was born in Brookfield, N. Y. When she was seven years old, her father, a Baptist minister, removed to Ohio. Here the thoughtful child rapidly developed into the care-taking woman. At the age of eighteen she was left by the death of her mother, to mother six little children. She was educated in the East; taught school for some time in Illinois; was married to Rev. William M. Haigh in 1854. She has left a glowing record in Woodstock, Mendota, Galesburg and Chicago.

Mrs. Haigh's name appears in the list of executive officers of the Woman's Baptist Foreign Missionary Society of the West in 1880, when Mrs. Howe, Mrs. Brayman and Mrs. Tolman were holding important offices, all of whom preceded her to the "Blessed Country." She gave her best thought, her most earnest prayers, and her strong influence to this department of the Lord's work. She was aggressive, thought out new plans of presenting the interests of missions to the sisterhood of our churches and of bringing them face to face with the dire need of the pagan world. She suggested raising a medical fund, the interest to be used in the education of medical missionaries, which has been and still is accomplishing its purpose in helping consecrated young women to prepare for this important department of missionary service.

Mrs. Haigh was quick to see a need, but was never content until she found some way to meet it. She never shrank from doing her full share in every enterprise, was a bountiful giver of time and money as the Lord prospered her, often quite forgetful of her own personal necessities. Here on the board she did permanent, effective work until 1901.

Her hands were seldom idle, they were busy in doing something for those she loved. Many a choice piece of needlework might be shown by her weeping friends—a tribute to her industry and æsthetical nature.

Mrs. Haigh still lives in the lives of others whom she has led upward, in the remembered prayer—"those golden bowls full of incense"—which brought blessings to burdened hearts and sinsick souls, which have helped to make the desert blossom as the rose.

Chicago. Mrs. A. M. Bacon.

### OUR FRIENDS AND HELPERS.

Miss Jennie L. Peck, who has been a very regular attendant at our church services during the past year, has gone South, and will be engaged in home mission work there for some time to come.

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Miss Mabel Dunham, of the Drexel Musical Conservatory has gone for a visit of a year or so with her friends and relatives in Scotland.

Although a member of the Christian Scientist Church Miss Dunham has many friends amongst our members and has attended the preaching services at our church quite regularly. Shortly before her departure a farewell concert was given by her assisted by members of the faculty of the conservatory.

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Miss Amy Collier, of our church, who is well known in musical circles in Chicago, has recently given some highly successful recitals.



Mr. W. J. Montague writes the pastor from Revelstoke, B. C. He is in the employ of the Canadian Pacific Railway and is doing well. After leaving Chicago he was stationed at Revelstoke, then at Okanagan, then at Arrowhead, and now he is back at Revelstoke, in the superintendent's office. Mr. Montague was baptized in to our church a year or so ago.

Mr. J. P. Ahrens is the vice president and one of the directors of the Chicago Baptist Social Union, an organization which represents all of the Baptist churches and interests of Chicago and vicinity.

Mrs. Dr. Tucker, who before her marriage was Miss Helen Pickett, has come from London, England, where she now makes her home, to visit her mother, Mrs. W. S. Pickett.

Mr. Robert J. Pickett has recently fled the ranks of the bachelors. We extend heartiest congratulations and best wishes to his bride, who was Miss Dorothy Eilenberger, and himself.

Mrs. Margaret Bates, after an absence of thirty years from her old home, has gone East on a three weeks' trip to visit her three sisters, one of whom is eighty-two years old and lives in Goshen, Mass., one in New York city, and the third in Staatsburg, a little town up the Hudson. Mrs. Bates herself has been a member of our church for twenty years or more and as she is in her seventieth year, has looked forward to this trip and probably final reunion with the relations, with great pleasure. She is a lady most highly esteemed by our church and by all who know her.

### HOW GOD ANSWERS PRAYER.

Those of us who heard the vigorous address of Rev. R. E. Chambers, D. D., some months ago in our church, will be interested in the following account of the Publication Society, of which he is the able superintendent. Dr. Chambers is regarded as one of our foremost missionary leaders, and since he came back to the United States on furlough, six months ago, he has secured several thousand dollars for the enlargement of his work.

On February 28, 1898, the China Baptist Publication Society was formally constituted and by the time this report is circulated the tenth anniversary of that event shall have passed. Through these years God has graciously blessed this work. Friends have been multiplied, doors have been opened, and a way through many difficulties has been provided. In humble recognition of Him in whose name the work was commenced and has been carried forward, let us erect here our Ebenezer, for hitherto the Lord has led us.

Every true prayer is an earnest of the answer. More than twenty years ago God moved Chan Kam Shing, a devoted Chinese preacher, to pray that a Baptist Publication Society might be established in China. It is of interest to trace the workings of Providence in this man's life. Bound by a contract that made him little less than a slave he went as a coolie to work in Cuba. From there he made his way to New York city.

There the message of life reached and saved him and imparted to him the impulse to work for the salvation of others. He returned to China and for more than ten years was a faithful preacher to his fellow countrymen, highly respected by Chinese and foreigners.

The Canton Baptist Mission was then coöperating with the Wesleyan Mission in the support of a small native printing establishment. The method used was crude, expensive and slow. The Baptists were hampered when it came to printing anything setting forth their distinctive principles. Brother Chan was a whole souled man, with strong convictions, fearless in advocating what he believed. He had learned in America the value of the printing press and he commenced to advocate and pray for a Baptist Publishing house in China. The last years of his life were spent in a little home that he built for himself in connection with a chapel in the southeastern suburbs of Canton. Frequently in the early morning he went to the hills outside the city and prayed that God would give the Baptists in China a publishing house.

It is more than a coincidence that the China Baptist Publication Society commenced operations in the very premises where Brother Chan lived for some ten years, preached and died, and from which he went so often to pray for just such an organization as we now have. His widow was living in some rooms in the rear of the premises when our society commenced work and she is still there, doing the work of a Bible woman among the people round about. She is by the way, the daughter of Yeung Sin Shaang, the first Chinese preacher connected with our mission. The river in front of the chapel has been filled in and the old building now stands on a back street and hence was available for use free of charge, as our first printing office. Our work soon outgrew these premises and we had to move elsewhere, but that is another story.

One or two remarks are called for before we proceed to other matters. Notice how the society is linked up with the Christlike efforts of that person or those persons in New York city who sought out a stranger in a strange land and made him acquainted with Christ. They are unknown to us, but not to Him whom they loved and served. They did not labor in vain. We wish that we could record their names here. Another noteworthy fact is that God when He purposed that the work should be started, stirred up the heart of a humble, faithful servant and moved him to continuous importunate prayer, and, as if to put His seal upon His servant's petition, although he passed to his rest before he saw the answer, started the infant institution in the very building where his servant had lived and died. This is all the more remarkable in view of the fact that the story here related was until several years later, entirely unknown to those who, under God chose the location.

We would not dogmatize in such a realm as this, but we cannot be otherwise than impressed afresh with the fact that our God hears and answers prayer. And we would beseech all who are concerned about the tremendous task of giving Christian literature to the millions of this great nation to pray continually that God's blessing may be upon the work of the society.



Let me say, in reference to the wonderful work of the Baptist press in Canton, that any person may obtain a copy of the last annual report of the society from which the foregoing is an extract, by addressing the China Baptist Publication Society, Canton, China. The entire report is exceedingly interesting. A. de B.

### FAREWELL TO THE MISSIONARIES.

The farewell meeting, held by Chicago Baptists in honor of the foreign missionaries enroute to China, Japan and the Philippines, was held in our church on the evening of September 24. Owing to an unfortunate conflict of dates the annual meeting of the Executive Council was being held on the same evening at the a Salle Avenue Church. However, some four hundred people gathered to wish bon voyage to the guests of the evening. Addresses were made by Dr. E. de W. Burton, of the University of Chicago, and Dr. de Blois. The following courteous letter has been received from the Missionary Union:

"Dear Dr. de Blois: I take this opportunity of expressing to you the appreciation which the committee feels, as well as myself, in the kind coöperation of yourself and your church on the occasion of the farewell meeting in Chicago. I am sorry that the conflict of dates prevented a larger attendance, but the meeting was one of great inspiration and, I am sure, will be of great permanent benefit. Again thanking you, I am,

Sincerely,  
Fred P. Haggard."

### MISSIONARIES THAT I HAVE KNOWN.

By the Late Mrs. W. M. Haigh.

I have been requested to write upon "Missionaries that I have known," a topic which leads me back to the earliest years of my life, to the town of Hamilton, N. Y. Here my father, having late in life been won to Christ, was studying for the ministry, and here he found himself a fellow-student of many of those consecrated souls who became our early missionaries. Hither to Hamilton came Mrs. Wade on her return to this country in 1833, bringing with her the children of Rev. Cephar Bennett of Maulmein, among whom was our dear Mrs. Ranney. The first recollection of my childhood was going with my little sister to the house of Dr. Lapham in Hamilton, N. Y., to see Mrs. Wade and a Burman and Karen whom she had brought home with her from Burma. Her sister, Mrs. Handy, was lying ill at the time, and we were first taken to her room, as Mrs. Wade was attending upon her. I remember how beautiful Mrs. Handy looked, with the hectic flush upon her cheek, as she talked to us of the Lord Jesus, and then took her little Bible lying by her pillow, and cut out a picture for each of us. Mrs. Wade then took us up stairs, where the Burman and Karen were seated at a long table teaching the language to several men under appointment, among whom were Mr. Abbott, Mr. Haswell and Mr. Comstock. It seemed so strange to us to see the curious costumes and large white turban of the foreigners, and to hear the queer language. Of the young men who were that day studying the language, Mr. Comstock was the first to sail on July 3,

1834. It is of Mrs. Comstock that you will recall the incident of her sending her little ones home, and as they were being hoisted up the side of the ship, her standing with outstretched arms, exclaiming, "My Jesus, I do this for Thee." Who can measure the depth and height of such a sacrifice! Mrs. Comstock returned to this country in 1843 to die, her husband following her to his reward in one brief year.

The others of that group of students, Mr. Haswell and Mr. Abbott, sailed together in 1835 in company with Mr. and Mrs. Day, Mr. Abbott leaving behind him the woman he loved, but whom he could not persuade to be a missionary. Two years later he married her sister, Ann P. Gardner, who had preceded him to the foreign field. She died in 1845 and Mr. Abbott returned to this country to leave their children in the care of the sister whom he had first loved. He labored on the field in Burmah till 1853 and died after returning to this country. Mr. Haswell was designated to the Peguans and his work is still carried on by his two children, James R. Haswell and Miss Susie Haswell. As to Mr. and Mrs. Day, we lived in the same house with Mrs. Day's father, Mr. Clark, and I remember going in with my mother to a sewing bee and hemming napkins for a box for Mrs. Day, in 1836. Dr. Day was the first missionary to the Telugus; and settled in Nellore in 1840. One daughter returned to take up the work the parents laid down, Miss Day of Madras.

Another friend of my father's seminary days was Jacob Thomas who sailed from Boston in 1836 and was killed by the falling of a tree across the boat as he was sailing up the Beohuraputian river in 1837. Only one year of service! His wife afterward married Dr. Osgood, and was the mother of Mrs. Howe and Mrs. Rundell whose names are ever fragrant to us of noble zeal and devotion to the cause the parents chose. In later years Dr. Osgoods was a most welcome guest in our home. His angelic spirit was a royal benediction.

Another memory that comes of my childhood days in Hamilton is a scene at the family altar, when we were bidding good-bye to Miss Lucy Taylor who was appointed to work among the Creek Indians. We all sang "Yes My Native Land, I Love Thee." She was a very dear friend of my mother and in after years married Dr. Jeremiah Hall, who was president of Denison University at Granville, Ohio. Even at that early time home and foreign mission went hand in hand under the same society. A Miss Shafter also lived at our house who was designated to the Ojibwas. Her brother, Mr. Corydon Shafter, missionary to Siam, often came to visit us, and as he was very fond of children, we always hailed his coming with delight. He sailed from Boston, December, 1838, and died in Bangkok, Siam, in April, 1840. His wife was Maria Maine, of Oxford, N. Y., and afterward became the third wife of Dr. Dean, of Siam. whose venerable form has been seen here in Chicago. Dr. Dean was another of my father's friends, and a classmate of Mr. Freeman, who founded the First Baptist Church of Chicago. I have heard my father tell of the meeting when Dr. Dean and Mr. Freeman were to decide their work. Dr. Dean decided for foreign missions and Mr. Freeman to come to Chicago for



home mission work. Who shall say which did the greater work for his Lord, or wore the brighter crown?

Two other missionaries went out from Hamilton in those days, Mr. Crow, whose second wife is our Miss Baldwin, and Mr. Jones, who had preceded Dr. Dean some two years in the work at Bangkok, Siam, and had passed through some thrilling experiences. His missionary life was twenty years, eighteen of them in Siam.

It was also the cherished desire of my own father to go, as so many of his fellow-students had gone to preach Christ in foreign lands. He offered himself to the board, but was adjudged too old to learn the language. He then chose pioneer home mission work, and in 1836 we removed to Ohio, then the far West, thus exchanging our intimate associations with foreign missionaries, for acquaintance with Dr. Jonathan Going and his brother, Ezra Going, the founders of the American Baptist Home Mission Society. In 1843, Dr. Eugene Kincaid returned to this country and held mass meetings all through the land, sometimes speaking for three hours continuously. My father took my sister, a friend and myself to Norwalk, Ohio, to hear his marvelous address. I was but fifteen then, but my heart burned within me. My father did not believe in novel reading, but he secured the lives of missionaries for us to read. I recall the deep interest I felt as in after years I read the lives of some of those very missionaries who had gone out from Hamilton, Mrs. Henrietta Thurl, Mrs. Eliza Jones and Mrs. Comstock, and also the three Mrs. Judsons, the Judson Offering and kindred books.

In 1849 I attended the Ohio State Convention and then again met Mr. and Mrs. Haswell on their home visit from Maulmein. In 1851 in Racine I first met Mrs. Ingalls, since then become queen of missionaries and still living in Thorgan, having returned as she said to end her days there. In 1854, there was added to the list of missionary friends, Miss Sarah Higby, of Burmah, then in the bloom of youth, with whom the acquaintance has been renewed many times as she has paused for rest in her life of rich endeavor.

Soon after this began a friendship with two missionaries which God has permitted to continue for nearly half a century, viz., with Dr. and Mrs. Tolman. Dr. Tolman was about to start for Assam with his bride who was Miss Mary Bronson, daughter of Mr. and Mrs. Alonzo Bronson. Their departure recalled an incident of my school days at Bridgewater, N. Y., when one of the girls came in and said that Mr. and Mrs. Bronson were at the Seminary with their five little girls, bringing them home to America. The bride Dr. Tolman was to take was the eldest of the five.

When my husband was pastor at Mendota, Ill., we entertained, as we have many times since then, Dr. Clough, whose noble work at Ongole, and the marvelous story of Telugu converts has made his name a household word among American Baptists. His visit on one occasion almost resulted in the decision of my own husband to depart for the land of the Telegus, but God ordained otherwise. Mrs. Scott and Mr. and Mrs. Bronson were also visitors at our home. Another memory is of a happy week spent in company with Dr. and Mrs. Binney at

the home of Dr. Weston in Uplands, Pa. They were a delightful pair of missionaries, cultivated, gentle, brave and consecrated. Mrs. Binney was the sister of Dr. Pattison and the aunt of Mrs. Parker of Burmah. Another pleasant recollection is that when living at Galesburg, Ill., I met the train from Chicago, with Mr. and Mrs. MacKibben, Misses Sands and Kidder on board, enroute for Japan and China.

In 1882 foreign missions assumed an even more personal aspect, and my interest always great, was intensified by the decision of my children, Mr. and Mrs. Fisher, to offer themselves for service in the foreign field. I shall never forget the joy of my aged father over this event. Unable in his early days to go himself as a missionary he had prayed that he might see his children or his grandchildren going to preach the gospel to the ends of the earth, and when the news reached him of the decision of Mr. and Mrs. Fisher he exclaimed, "Thank God! My prayers are answered." Later on another of his grandchildren, my niece, Miss Brown, was designated to work in Japan.

During the years of our residence in Chicago we have had the pleasure of entertaining in our home many of our well known missionaries, in addition to some of those already mentioned. I can but name them without comment. From India, Mr. Newhall, Mr. and Mrs. Williams; from China, Dr. and Mrs. Ashmore, Mr. and Mrs. Will Ashmore, Miss Field, Miss Norwood, Miss Daniels, Mr. and Mrs. Partridge, Dr. Wyckoff, Miss Minnie Buzzell, and Miss St. John, also two most devoted missionaries of the China Inland Mission, Mr. and Mrs. Stott; from Japan, Mr. and Mrs. Burnett, Mr. and Mrs. Jones, Miss Kidder, Miss Whitman, Miss Rolman, Miss Humpstone (now Mrs. Taft), and my niece, Miss Brown; from Africa, Miss Fleming; from Burma, Miss Garton, Miss Tschirch, Miss Black and Miss Eastman. Last but not least, dear Miss Stevens.

My connection with the board of the society of the West has given me acquaintance also with many of those consecrated women who have made the world of heathenism richer by living in it. Their faces rise before me as I call their names. Dear Miss Ambrose, consecrated by her mother to the work of missions, yet detained eleven long years to nurse her, and finally late in life doing such effective work on the foreign field that her fellow missionaries wrote, "Send us more like Miss Ambrose." Modest Miss Wepft, conscientious Miss Keeler, cultured Miss Harris, holding her post so long that she reached home only to die, Miss Bergman with her strong common sense, Miss Inveen, Miss Lightfoot, Miss Gaylord, Miss Corbin, Miss Stewart, Miss Taylor, Miss Mead, Miss Buzzell, Miss Fredericksen, Miss Ayers, Miss Suman, Miss Anderson, Miss Larsh, Miss Peterson, and a host of others who make us glad we have a part in their work, while some, including our own beloved Miss Duffield, whose fragrant memory is our precious legacy, have gone home to glory.

In closing I cannot refrain from mentioning one of my dearest friends of by-gone days, the sister of Mrs. Sarah Boardman Judson. She was a parishioner of my husband's and prepared for me a sketch of Mrs. Judson's life, which I have often used at missionary meetings. I desire to quote a tribute of her son, George Dana Boardman, given at the Jubilee meeting in 1864.



"Eighteen years ago, a missionary whose name was a household word in many of the homes of Christendom, embarked for her native land in the hope that her health, shattered by the heroic service of twenty years, might be restored. But the voyage was undertaken too late. Soon after leaving the Isle of France it was manifest that her malady was incurable, and her hour was swiftly approaching. She had a son in America sent home to receive his education. A nobler mother than his never graced the earth. And none but a mother can tell her anguish of spirit when she had parted long years before with her little boy. And now when it became apparent that she would never see him again, her mother's heart yearned towards him more fondly than ever. She framed messages to send him. But this was not enough. She wished to give him some visible token of her affection. She had no rich gift to present; no estate; no costly gems; for hers was a missionary's poverty. But she had something rarer, and unspeakably more precious, a heart. And as too feeble and near the grave to use her own fingers she bade her little daughter who was with her, to make a little silken heart as the memento of a mother's dying love. Here is the precious keepsake. Pardon me if I read the inscription: 'George Dana Boardman. From his affectionate mother, Sarah Judson.' Full and simple! Precious as a mother's love is, did ever mother love as our Father has loved us."

### OUR HONOR ROLL.

The pastor is arranging with Mr. Edward Goodman, and with a publishing firm, for the issuance in the near future of a complete history of the First Baptist Church in book form. He is anxious to include in this history the names of all those who have been members of our church for forty years or more. Is the following list correct? Does it include all who joined the church before October 1, 1869? Please let the pastor know!

Mrs. James K. Burtis	L	June 3, 1848	(61 yrs.)
Mrs. A. B. Case	L	Jan., 1853	(56 yrs.)
Mr. Edward Goodman	L	Sept. 1, 1854	(55 yrs.)
Mrs. Geo. M. Allen	L	1856	(53 yrs.)
Mrs. T. B. King	L	1856	(53 yrs.)
Mr. Daniel M. Baker	L	Jan. 28, 1857	(52 yrs.)
Mrs. Edw. Goodman	L	Dec. 3, 1858	(51 yrs.)
Mrs. S. C. Griggs	L	Mar. 3, 1858	(51 yrs.)
Mrs. Almy Miller	L	July 28, 1858	(51 yrs.)
John H. Tomlinson	L	July 28, 1858	(51 yrs.)
Mrs. Jas. E. Gillette	L	May 14, 1860	(49 yrs.)
Charles Duffield	L	Jan. 2, 1863	(46 yrs.)
Miss E. Goodman	B	Feb. 15, 1863	(46 yrs.)
John H. Wrenn	L	July 3, 1863	(46 yrs.)
E. D. Neal	L	Oct. 6, 1863	(46 yrs.)
Mrs. J. L. Ellis	L	Jan. 24, 1864	(45 yrs.)
Mrs. Geo. T. Williams	L	Feb. 2, 1864	(45 yrs.)
Mrs. Charles Chick	B	Mar. 5, 1865	(44 yrs.)
Mrs. Leander Stone	E	Mar. 31, 1865	(44 yrs.)
Mrs. S. B. Lingle	L	Nov. 3, 1865	(44 yrs.)
Mrs. H. N. Smith	L	Jan. 15, 1866	(43 yrs.)
John Bevan	L	July 2, 1866	(43 yrs.)
C. A. Havens	B	Dec. 28, 1866	(43 yrs.)
W. E. Smith	L	Oct. 26, 1866	(43 yrs.)
Mrs. W. E. Smith	L	Oct. 26, 1866	(43 yrs.)
Miss E. G. Stowell	L	Feb. 4, 1867	(42 yrs.)

Note.—"L" means "by letter;" "B" "baptism," and "E" "experience."



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### CONTRIBUTORS.

Mrs. S. B. Linkle	.....	The Mission Circle
Dr. Frank Gale	.....	Men's League
Mrs. G. E. Jackman	.....	The Ladies' Benevolent
Miss Clara E. de Clerq	.....	Christian Endeavor
William Wigney	.....	Sunday-school
Ernest Hartung	.....	Lorimer Baraca
Rev. E. Lewis Kelley	.....	Raymond Chapel

If we had more paid subscribers to Church Life we could afford to include a number of cuts in each monthly number—which we greatly desire to do. Don't you want to have it sent by mail each month? Fifty cents. Send your name on a postal or drop a request in the contribution basket at any service.

Subscription price, fifty cents a year. Remittances and changes in address should be sent to Dr. de Blois, to whom also matter for publication should be sent on the first day of each month.

Pews or sittings in the church may be obtained from the pew committee, Messrs. R. B. Twiss, Webster Tomlinson and E. L. Roy at the close of any church service. Diagram will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to Church Life for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.



**MEN'S LEAGUE.**

On the evening of September 30 we started the League season of 1909-10, with an entertainment of high merit. On that occasion we had Mrs. Sarah Wathena Brown and the Chicago Boys' Choir who gave us one of the very best programs we ever have had in our church.

Versatile and talented to the highest degree, these artists delighted all with their splendid program.

Mrs. Brown as an harpist is second to none, and played very classical music showing by the beauty and quality of the tones produced that she has the true artist's ability.

The four boys sang, and also played bag-pipes, tambourines and castanets as well, also giving an imitation of a boys' baseball game in progress, which all proved most entertaining and amusing. Also Mrs. Brown played upon a new instrument which was very novel and so different from anything we had ever seen that it excited the curiosity of every one. This instrument was called the marinbaphone, and she produced some beautiful tones upon it, playing it with a bass viol bow and also with the mallets. Mrs. Brown also gave a short reading which caught the fancy of her listeners and we regretted she did not give an encore, for it was well rendered.

The whole program was well arranged and of high class and merit, and the combination of boys' voices and the harp in sacred music could not be better. Boys in choir surplises.

We speak in the highest terms of Mrs. Brown and her boys and predict the greatest of success Monday following on a tour of the country, for them en tour for they started off on the being o the list of one of the leading Lyceum and Chautauqua bureaus. We recommend them most highly to anyone considering the acquisition of a fine high class entertainment.

The League officers and committeemen elected for the coming season are as follows:

President—E. L. Kelley.

First Vice President—E. P. Strandberg.

Second Vice President—L. C. Humprey.

Treasurer—W. H. Vallette.

Secretary—Arthur E. Smyley.

**Committees.**

Membership—D. R. Leland.

Fellowship—C. H. Holman.

Rooms—J. W. Bilton.

Refreshments—L. C. Humphrey.

Social—S. H. Trude.

Owing to pressure of law business and the fact of holding a similar office in a club, Mr. Trude felt unable to take office, so on a later occasion the League elected Frank W. Gale as chairman of the social committee.

**The Series of Entertainments.**

Starting with last Tuesday evening, October 26, the League holds a series of ten entertainments at a reasonable price of admission. There will be ten entertainments from one of the leading Chautauqua Bureaus and every entertainment has been most carefully selected by the committee so that no one should be offended and all pleased and entertained.

The aim has been to provide five lectures and a combination of science, art and music, thus preserving a nice balance and meeting the wants of all. The proceeds after all necessary ex-

penses of the League are defrayed are to be applied to the repair fund of the church.

This is a splendid way for every one at a small expenditure to both help in this fund being added to, and also being entertained and enlightened. This list of entertainments by purchasing a season ticket minus twenty cents per any entertainment given prior to purchase of a season ticket (\$2.00) makes an average of twenty cents per entertainment. Thus if on October 27, 1909, you should want a ticket for balance of series you would pay \$1.80, or \$2.00 less twenty cents (for October 26, 1909). Other deductions to be announced by social committee having tickets and entertainments in charge or by announcement by President Kelley.

**List of Entertainments.**

October 26—Chicago Ladies' Orchestra.

November 9—Bock, Artist, Cartoonist.

December 7—Professor Louis Williams, Science and electricity, with apparatus.

December 21—James H. Shaw, lecturer, "The Truth About Ireland."

January 11—Chicago Symphony Trio, violinist, reader, cellist and soprano.

January 25—Bishop Samuel Fallows, lecturer.

February 8—Trier Concert Company.

February 22—Dr. John R. Reitzel, lecturer, "Eight Hundred Miles of the Nile."

March 22—Freeman and Grace, reader, soprano and whistler.

April 5—Illinois Glee Club, including bell ringing solos.

For tickets either season or single admission tickets, see either members of League or members of social (entertainment committee), i. e., Dr. Frank Gale, Mrs. Ralph Ridley, Raymond Wilkin, W. H. Vallette, or Mr. Arthur Smyley.

It is hoped that every one will back the League up in its effort to meet its contract with the bureau and also to raise money to increase the church repair fund. Surely no better or more deserving object could be asked.

Frank W. Gale,

Dept. Editor for Men's League.

On Sunday morning, October 19, 1909, the League in Bible class session passed unanimously a resolution expressing a vote of thanks to Mr. William E. Smith, who so loyally served the League last year as its president. This resolution also included first vice president, Mr. C. M. Clarke, Second Vice President Humphrey, Secretary Ralph Ridley, and committee chairmen as well as all others who in any way showed practical loyalty to the League. Mr. Stouffer, the Bible class teacher, received a special vote of thanks for his splendid and helpful teaching. Bible class every Sunday morning at 9:20 o'clock in intermediate department of Sunday-school. All welcome. Come.

**TEACHER TRAINING.**

Our teacher training class has made splendid progress during the summer despite the hot weather and the demoralizing effect of the vacation season. Mrs. Wigney, their teacher, has followed up the work persistently with the result that when on the 17th of September they took a difficult written examination in Old Testament History eleven of the young ladies passed successfully the required test. The papers are passed upon by the superintendent



of the teacher training department of the Cook County Sunday-school Association and the lowest mark was eighty, out of a possible one hundred, while several were marked as high as ninety-nine, which reflects great credit alike on both teacher and pupils.

When the class completes the course, what a splendid addition it will make to our teaching force to have a dozen or so of trained teachers each holding a certificate of qualification, to call upon when needed.

### A MAN IN A PEW—AND HOW HE MADE THE PEW PREACH.

Mark Allen had just been converted. He was anxious to be of some use in the church. His pastor had urged the members to invite strangers to attend the church services. He had said: "The way to fill a church is to do it a pew at a time." Mark was greatly impressed by the sermon. As he went home, he said to himself:

"A pew at a time. That means for each member to fill his own pew and keep it full. If all will do that, there will be no vacant seats. I know I can keep mine full. I'll begin next Sunday."

He said to his shopmate who worked at the bench by his side:

"Say, Bill, my minister wants me to keep my pew full. I want you and your wife to fill two seats in it next Sunday night."

"I don't care much for ministers or churches," Bill replied.

"But I know you would like our church. I am sure you would be pleased with our minister."

"My wife used to go to church before we were married, but she don't care about it any more. I'm sure you can't get her to go. I won't go without her."

"Will you go if she will?"

"Certain," said Bill, with a laugh. "It's no risk to make that promise."

Mark called at the home of his shopmate, and said to the wife:

"Mary, you don't go to church now as you used to. I would be pleased to have you and Bill sit in my pew next Sunday night. Our minister is a splendid preacher; we have fine music; our people are very friendly. I know you will like it. Will you go?"

"My husband don't believe much in church-going. I always went until I got married. I stayed at home to please Bill."

"Will you go if Bill will?"

"My clothes are not good enough."

"Our members don't put on style. They are mostly working people. They will welcome you, even if you are plainly dressed."

"I have no shoes fit to wear."

"Will you go next Sunday night if I buy you a pair of shoes?"

"You do beat all, Mark," said Mary with a merry laugh. "If they have many like you in your church, they can't have many empty seats."

I was joking about the clothes and shoes. They are good enough to wear to the theater, and I suppose they are good enough for church. If you are so anxious to have me go, I will, if I can go."

"I'm pretty sure he will refuse."

"He said he would go, if you would."

"It was a bitter cold Sunday night. The pas-

tor looked over his church with dismay as he saw many vacant seats. He saw Mark Allen's face flushed with pleasure and his eyes shining with delight. He sat at the head of a large pew crowded full. The pastor forgot his depression or spirit, and caught inspiration and enthusiasm from the homely transfigured face, and preached better than usual. As soon as the service was concluded, he hurried to the pew, taking his parishioner by the hand, he said:

"Are these your friends, Mark?"

"Yes, I've brought six of 'em."

Six non-churchgoers had walked many blocks that bitter winter night to hear a sermon for the first time in years, because they had been urgently invited.

Mark was so pleased with his success that he introduced his friends to every person he could reach. The strangers received such an ovation from the congregation which gathered about them that they were completely abashed and puzzled. As they were going home, they talked about it among themselves.

"I never saw the like," said Bill to his wife. "They acted as if we were long lost relations."

"You are," replied Mark. "You are our long lost brothers and sisters. Everybody is delighted to welcome you home."

"It is the old Bible story over again," said one of the other shopmates; "the prodigal, who has been away for a long time and hasn't acted just right, finds a great fuss is made over him when he makes a visit home. I wonder if you've got any old brothers who will growl because the calf is wasted on the prodigal?"

"It isn't a visit, you now, but coming home to live," slyly suggested Mark. "The easier brother isn't dead, but he isn't the head of the house."

"I never thought once of my clothes," said Bill's wife. "The ladies were just as cordial as if I had been their own flesh and blood. I am going again, and if this isn't put on, but is the regular thing, then I'm going to quit the prodigal business and live at home. The elder brother may growl if he wants to. If he isn't satisfied, he can turn prodigal himself and see how he likes it."

The six strangers attended the following Sunday night without an invitation. They were given a seat just in advance of Mark's pew. He had filled his sittings again with a different crowd. The first six were received with greater cordiality, if possible, than on the previous Sunday. Mark's success had been the subject of conversation throughout the whole congregation, and several others had imitated his example. A number of strangers were present as the result of the effort. After the service, the hearty salutations and hand-shakings transformed the usual silent separations of the people into a warm and friendly social reception.

All seats in the church were free, but regular attendants were assigned to sittings which were reserved for them. A number of the strangers were induced to accept regular seats, and became permanent members of the congregation.

Mark by no means neglected those whom he had invited. He saw that they were assigned seats and were introduced to the pastor and as many other members of the congregation as possible. His hearty earnestness to make the strangers feel at home was such an inspiration



to others that nearly every member of the congregation became a welcoming committee. The duty of merely greeting those who came to church was felt by many to be insufficient. If they were to be made really welcome, they ought to be visited at their homes. Without urging, or even without definite planning, house-to-house visitation began. The visits were made first to the homes of the newcomers, then to the homes of each other. Members who had worshipped together for years, and yet were strangers, became acquainted. The "shut-in" members who, from infirmity, old age, or domestic cares, were deprived of the privileges of public worship were made objects of special attention. The discontented and offended ones, who had stayed or strayed away through grievances, fancied or real, found that their coldness could not withstand the hearty cordiality of the people who visited them and urged them to return to their church.

Mark soon secured a small but enthusiastic company of men, who determined that no one in the community should be able to say, "No man cares for my soul." Experience taught them wisdom and gave them tact. They were rarely ever repulsed. They failed to retain permanently many who were induced to attend occasionally, but this did not discourage them. The work of invitation became systematic and universal. Neat cards addressed to the ushers, requesting them to seat the holders in special sittings reserved for strangers, were distributed to the young men who hung around the street corners and public places. These were not dealt out as advertising cards. They were always accompanied with a friendly greeting and a hearty personal invitation. Some who had no place to go, and were desirous of merely killing time, accepted the invitation "for the fun of the thing." They were interested, and became permanent members of the congregation. The men who distributed the invitation cards soon became able to detect the strangers who were new to the city and "out to see the sights" and "do the town." Many of these were young men from the country who had been regular church attendants at home. Some of them were church members. All had neglected church going, and were in a fair way to become utterly indifferent. Many of them were won, and instantly set to work inviting others.

It was not long before a large company of men had been gathered about Mark in this work. The pastor referred to them in a pulpit notice as "Mark's Brotherhood." The title stuck. They bore it ever afterward. The whole parish was divided into districts. Each district contained ten families. A member of the Brotherhood had one district placed under his care. He kept record of the church attendance. If any were absent, he immediately sought out the reason. If any were sick, or changed their residence, the pastor was notified. A complete supervision was maintained over every family in the entire parish.

The result of one year's work was a revelation. It wrought a revolution. The Sunday-school was doubled in numbers. The congregation was increased until there was rarely a vacant seat at either public service. The social meetings were largely attended, and the interest was deep and spiritual. There was scarcely a service that some one did not express a desire to begin

a religious life. The utmost harmony prevailed throughout the parish, and finances were easy. Mark was so humble and unconscious of any merit in his service to the church that he heartily opposed the name given to the Brotherhood. It was all in vain. His earnest example was such a stimulus to personal effort that every man in the church was inspired to imitate him, and the whole church became an active, aggressive Brotherhood.—J. B. Hamilton, in S. S. Times.

#### A MESSAGE FROM AN AGED MEMBER.

Mrs. Almy Miller, who has been a member of our church for fifty years, writes to the pastor: "I was baptized at twelve years of age, becoming a member in 'faith and works' and full fellowship of the Baptist church. My husband and self and three children—two sons and a daughter—began our service, attendance and labors with the First Baptist Church the first Sunday in September, 1858, and have never changed that membership to this date. Joining the church at twelve years, as also did my only daughter, and as a Baptist, I am of the greatest number of years. 'Blessed be the name of the Lord, to Him glory and Hosanna forever.'"

Your sister in Christ,  
Mrs. Almy Miller.

55 Oak street, Chicago.

#### SUNDAY-SCHOOL TEACHERS AND WORKERS.

We are happy to report that much interest has been shown by the teachers and Christian workers in the Friday evening meetings during September. The meetings have been led respectively by the superintendent, the pastor and Deacon Ahrens.

On September 17, considerable enthusiasm was aroused in regard to the temperance parade, which resulted in arrangements being made and carried out by the several committees which had the matter in charge and the Sunday-school was represented in the parade by three large hay wagons and two carriages carrying about 125 persons in all. The Christian Endeavor Society was also represented by one large wagon carrying about twenty-five of our active young people. We trust that our interest in temperance and good government will not end here, but that the subject may be pursued until every member of the church and Sunday-school may be arrayed against the evils which now exist.

On Thursday evening, September 25, occurred the annual rally and dinner of the teachers and workers. We greatly regretted the absence of our pastor who was unable to be present owing to a previous engagement. In his absence the superintendent presided and proved himself an excellent toastmaster. About forty-six sat down to the tables which were tastefully arranged and decorated. The viands were simple but wholesome and satisfying and were served up promptly by several of our cheerful young misses.

The committee who prepared the dinner were untiring in their efforts and justly received a unanimous vote of thanks.

Several of our past superintendents were present and made suitable remarks during the evening. The speaking was interrupted long enough



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to sing "Blest Be the Tie that Binds Our Hearts in Christian Love," in which all joined heartily. A spirit of Christian fellowship seemed to pervade the entire assembly. The superintendent was in a jovial mood and made a few spicy remarks as he called upon each of the speakers. All present seemed to enjoy the occasion to the full and may we not hope that this meeting will be an incentive to closer fellowship and more energetic work for the interests of the Sunday-school. Will not all try to attend the Friday evening meetings?

William Wigney,  
Secretary.

### MISSION CIRCLE.

The opening meeting of the Mission Circle proved every way auspicious. The day was beautiful, and the sixty members present enjoyed the reunion and were fortunate in meeting the new officers of the woman's societies. Miss Adkins, newly appointed foreign secretary of the W. B. F. M. I. of the West, told of the conference in Boston for the outgoing missionaries, and gave charming word pictures of the missionaries of the general society, as well as of the young women who have been sent to represent the Woman's Society in school in hospital and in evangelistic work.

Mrs. Westfall, secretary of the W. H. M. Society, told of the annual meeting in Portland and of the people and prospects of the great northwest. Mrs. Morava gave a very interesting talk upon philanthropic missions, dwelling especially upon work among the lepers. We learned that the first hospital for lepers was founded by Dr. Carey in 1812. And the account of the work of Miss Mary Read, among these afflicted people is a story of God's providence.

The social hour after the program was enjoyed, and the work of this social committee is greatly appreciated.

### THE BENEVOENT SOCIETY.

The Woman's Benevolent Society met on the first Friday in October with an attendance of sixty-two women. The first meeting is usually of a genial social nature after the summer vacation and quite a few only dropped in for a chat and luncheon, which was very acceptably served by Mrs. Hinckley. Nimble fingers flew over the work provided by the ever active cutting committee, making a good start for the season.

Our president, Mrs. Clifford Williams being in the East, Mrs. Marshall was in the chair and ably conducted the business of the society for the day, and assured us that Mrs. Williams would be with us at our next meeting on October 15, when we hope there will be a full attendance of the women of our church and congregation. We would be glad to welcome the young ladies of our church and Sunday-school at the meeting, and sincerely hope they will come and take an interest in the work we are trying to do—besides having a good social time. We missed Mrs. N. H. Smith, who was detained by illness, also Mrs. McCullough.

We cannot fail to miss any of these active members who year after year give so cheerfully of their time and strength.

A cordial greeting was extended to Mrs. Palmer who has been abroad for quite a long time but whom we are charmed to find willing and

eager to help in our womanly work. Mrs. H. N. Smith was also warmly welcomed after her long absence in California, and assures us she will be with us this winter.

We shall greatly miss our gentle sister, Mrs. Haigh, whom the Heavenly Father has called home after a long, useful, earnest Christian life.

Mrs. J. A. H.

The true love of a wife, or child, of a kind friend, or of a gracious benefactor, when it really takes possession of a man, will make a wonderful change in his whole behavior. It will cause him to deny himself for the sake of pleasing and profiting those whom he loves: and when once that lesson is learned, there is no saying how greatly a person may improve in a very short time. So it is with a Christian person, if he will give himself up in earnest to the true love of God, when the Holy Spirit has begun to shed it abroad in his heart. It will make all the difference to him in all respects. It will give him faith, for he will set his heart on the things above, which are out of sight, and will order his ways with a view to them. It will give him courage: he will not mind dangers nor difficulties, so he can please Christ whom he loves. It will give him knowledge: when we love any one, it makes us quick and sharp in finding out what will please the beloved person. It will give him temperance; ordinary selfish pleasures will be nothing to him, because Christ, whom he loves, is not in them.—Keble.

Mr. Farwell of this city, who has done such extended service in the cause of a better life for its people, has made a most interesting computation. He shows that the people of Chicago spend \$52,000,000 a year on its drink bill—\$1,000,000 a week. That \$1,000,000 a week spent for drink would buy 200,000 barrels of flour, \$2,500,000 worth of groceries, 1,500,000 quarts of milk, 200,000 stoves, 500,000 tons of coal \$4,000,000 worth of wall paper, 100,000 sets of furniture at \$50 a set, 200,000 suits of clothes at \$10 a suit, 200,000 overcoats at \$10 a coat, 200,000 pairs of shoes at \$3 a pair, 500,000 pairs of children's shoes at \$1.50 per pair, 1,000,000 pairs of stockings at 25 cents per pair, 1,000,000 yards of flannel at 50 cents a yard, 5,000,000 yards of cotton goods at 10 cents a yard, 5,000 wagons to deliver the goods at \$200 a piece; workmen's houses, six rooms, bath and all modern conveniences, 5,000 at \$3,000 a piece. And after having done all these things we would have enough money left over to pay the police department \$5,360,000, fire department \$3,125,000, health department (instead of as now \$600,000) the sum of \$1,000,000, and still have left over \$4,000,000 for the benefit of the public school fund or to create and maintain additional parks and pleasure grounds for the people. This list of goods could be bought not only this year, but every year."



## CHICAGO IN THE HANDS OF THE GYPSY.

**World's Greatest Evangelist Comes to the City For a Four Weeks' Series of Meetings—Laymen and Ministers United in a City Wide Effort to Win Men to Christ.**

Lectures, concerts and the theater will all have to give way during October before the monster evangelistic meetings which are to be held by Gipsy Smith in the Seventh Regiment Armory, Wentworth avenue and Thirty-fourth street, Chicago, under the auspices of the Laymen's Evangelistic Council. From England the world's greatest evangelist has come for the special purpose of holding these meetings, and has indicated his belief that the series is to be the largest and most successful of his evangelistic career. That his hope will be realized is made probable by the character of men who are behind the effort and the business methods which are being put forth to assure its success. The Laymen's Evangelistic Council, a company of Chicago's leading business men, who managed the great Torrey tent meeting of two years ago, have determined that the Gospel message shall be preached from this great pulpit and echoed through the newspapers as it never has been before. Their motto, "To Win Men to Christ," represents an idea re-enforced with a tremendous resolve and a habit of pushing things through to success.

### The Building.

Two reasons caused the selection of the Seventh Regiment Armory, Wentworth avenue and Thirty-fourth street, as the place of holding the meetings. In the first place it is the largest auditorium which could be secured at this time of the year. Seating 8,000 people, it is far smaller than the building in which the Gipsy was heard in St. Louis, but is satisfactory, nevertheless, and is so arranged that the magnificent voice of the evangelist will be heard in every part. In the second place it is situated in the center of the city, with a surrounding constituency of a million souls within the radius of a nickel fare. Large open spaces surround it, and it is probable that overflow meetings will be held outside, as was done in St. Louis, where the message of the evangelist was megaphoned out to the crowd by a band of preachers working in relays. The Armory can be reached easily from any part of the city or suburbs. The Wentworth avenue cars pass the door, as does Through Route No. 22, which runs from Evanston on the north to Seventy-ninth and Halsted on the south; the Thirty-first and Thirty-fifth street cross town lines running far out on the West Side are close by, and it is but a short

walk from the State street surface and South Side Elevated lines. The building is also within easy walking distance of the Thirty-first street station of the C., R. I. & P and L. S. & M. S. railways.

The Armory has been built less than a year and is absolutely fire-proof, the ceiling itself being constructed of concrete and the floor being laid on a concrete foundation

### Magnificent Chorus.

A great chorus choir of a thousand voices, representing 330 city churches, will be present at all the meetings and lead the great audiences in stirring Gospel song. It will work under the direction of Dr. D. B. Towner, whose success as a composer and chorus director has won him recognition around the world. The Gipsy is a great believer in the power of song, and in some of his campaigns has led his great choirs through the downtown streets of the city, singing and gathering an immense army of followers to the auditorium. That the music shall be great in volume and consecrated in its purpose, is his chief desire, and he will not be disappointed in the Chicago meetings. This carefully selected and perfectly drilled chorus would prove an immense attraction, were there no other motive for attendance at the meetings.

Few movements undertaken in the name of righteousness have done so much to unite the churches of Chicago as this. Three hundred and thirty of them, representing Protestant denominations, have put away their denominational barriers and joined in with whole-hearted enthusiasm. Personal workers will be picketed through the auditorium at strategic points, to help those whose hearts are touched by the music and the message. A great host of ushers, drawn impartially from all the churches, will guard against any confusion in the seating arrangements.

As a special concession to the members of the council, the Gipsy is to extend his time in the city two weeks more than is customary. This will give an opportunity for the effect of the meetings to cumulate and deepen, and the churches are prepared to make good use of the advantage so gained.

### Shut-Ins Pray for the Meetings.

All over the city the members of more than 300 churches are joined in prayer, and shut-ins, patient sufferers, whose field of service is limited to prayer, are sending their daily petitions up for the success of the undertaking. Some of the finest bits of Christian testimony ever gathered came to the council in response to letters sent to these helpless ones.

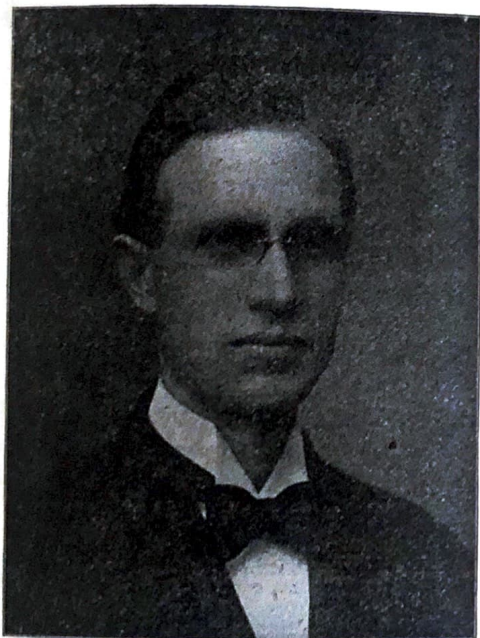


## Chicago Baptist News

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**Normal Park**—Rev. F. L. Anderson closed a most successful pastorate preaching to large congregations on September 26, and takes up his important task as superintendent of work, under the direction of the Chicago Baptist Executive Council. Rev. A. F. Anderson, pastor of the First Baptist Church of Harrisburg, Pa., and formerly assistant pastor of the Calvary Baptist Church, Washington, D. C., has been invited to spend a week with the church preaching on October 3 and 10. A reception to the retiring pastor and wife will be given on the evening of October 8.

**Windsor Park**—C. W. Kemper, pastor Windsor Park Baptist Church. Born at Freemansburg, W. Va. Did his academy work at Broadus In-



**Rev. C. W. Kemper.**

stitute, Clarksburg, W. Va., graduating there in 1905. Graduated from Denison University, Granville, Ohio, in 1909. Began graduate work in Divinity School of University of Chicago this summer. Recently called to be pastor of Windsor Park Baptist Church and has already taken up the work. During his college work in Ohio he was pastor of Martinsburg and McConnelleville Baptist Churches. With the beginning of his work at Windsor Park the church has undertaken extensive building repairs, estimated to cost \$4,000 at least. Both church and pastor are hopeful for the most telling success possible.

**Irving Park**—Rev. W. D. Bancroft has tendered his resignation as pastor of the church. It was difficult to get a vote on the matter, it

came as such a surprise, and the people had hoped to keep their pastor indefinitely. The motion was put by H. J. Cocker at the request of Mr. Bancroft. Mr. Cocker said he never did anything harder. Mr. Bancroft having accepted a call to Belvidere, Ill., there was nothing to do but to accept his resignation, but it was done with great reluctance, and there were many moist eyes among the people. During Mr. Bancroft's pastorate much has been accomplished for the church. The debt has been raised, a splendid \$3,000 pipe organ installed, complete plumbing put in the basement and the building thoroughly renovated. There has also been a considerable accession to the membership. Mr. and Mrs. Bancroft have both endeared themselves to the entire community.

**Logan Square**—Rev. P. Stiansen has accepted the call of the church to become pastor, and will begin his work about December 1. Prof. C. J. Olsen has been doing successful work as regular supply.

**Downer's Grove**—Rev. Roy W. Babcock, son-in-law of Dr. J. B. Thomas, who was doing some work at the University of Chicago, after closing his work at Beaver Dam, Wis., has accepted a call to this pastorate and began work September 1.

**Albany Ave.**—An advisory council met with the Albany Park mission, Chicago, Thursday evening, August 26, to consider the organization of the mission into a church. Ten churches were represented by twenty-four delegates. Dr. C. F. Tolman was made chairman of the council and Rev. W. D. Bancroft, clerk. Rev. W. E. Grinnell, who has been pastor of the mission since its inception, gave a report of the work of the mission and of the prospects of the location for a prosperous church. There are forty-seven people ready to enter into the organization. The mission now has a flourishing Sunday-school with an attendance of sixty. Albany Park is a rapidly growing section of the city. After careful deliberation the council voted unanimously in recommendation of the organization of the church. Great credit is due Rev. W. E. Grinnell and his faithful helpers for the successful launching of this prosperous enterprise in so favorable a field.

W. D. Bancroft, Clerk.

**La Salle Avenue**—Our church invites you to have a part in the celebration of her twenty-fifth anniversary. Come or send greetings. Sunday, October 3, 11 a. m., "The Meaning of the Church in Terms of Life"; 7:45 Stereopticon lecture: "Baptist Missions in the Philippines."



Tuesday, October 5, 7:45, "Baptist Beginnings on the North Side." Speakers: Dr. A. K. DeBlois, Rev. T. Clafford, Rev. R. Stracke, and others. Wednesday, October 6, 7:45, Roll call of members and reports of missionary activities. Every member is urged to be present with message. Thursday, October 7, 7:45, Reunion of former and present members and friends. Greetings from former pastors, and personal reminiscences. Address by Rev. F. L. Anderson, of Executive Council. Sunday, October 10, Anniversary and rally day. 9:45 a. m., All the church in Sunday-school. 11:00 a. m., All the Sunday-school in church. Prof. W. A. Willett, baritone, will sing two selections. 3 p. m., Mass meeting for women, mass meeting for men, able speakers. 6:30 p. m., Young people's rally. 7:45 p. m., The La Salle Ave. Church and the Gypsy Smith meeting. On behalf of the church, J. Y. Montague, pastor; Eva A. Smedley, committee.

**Morgan Park**—"Will You Be One of the Four Hundred?" was the question sent out by Superintendent Hill for the Sunday-school rally day on September 26. The Men's Class recently held their annual banquet when new officers were elected. Mr. H. R. Baldwin was toastmaster. The annual meeting of the church will be held on October 8.

**Tabernacle**—Dr. W. A. Matthews, who has been in England during the summer, returns for October 3. His pulpit has been supplied during his absence largely by the representatives of our various denominational organizations.

**Austin**—Dr. Judson B. Thomas, for many years the district secretary in Chicago, of the Home Mission Society, began his pastorate with the Austin Church, Chicago, on October 3. In accepting Dr. Thomas' resignation, the executive board of the Home Mission Society expressed its regret at his determination to close his work and placed upon record its appreciation of his services. "For about fourteen years he has not only worthily and acceptably filled the position of district secretary, but has rendered valuable service to the society and to the denomination in our coöperative missionary work in Chicago. He retires with the esteem and goodwill of the board and other officers of the society." In transmitting this action Dr. H. L. Morehouse adds a "word expressing my own personal feelings of regret that he is to leave the service of the society."

**Evanston**—Pastor and Mrs. Stifler returned from their vacation for September 5 and the

first function of a social character was a missionary supper, and gave a large number an opportunity of meeting the pastor's wife for the first time. Rev. O. Hanson, of Burma, gave an interesting address. September 12 was observed as rally day. During the former pastorate the evening preaching service was abandoned. The Men's club has voted to assume responsibility for the Sunday evening service and a chorus choir will assist them and their pastor. A recognition service for the new pastor will be held on October 10.

**Bethel**—Pastor Buck returned from his vacation on September 12 and plans an aggressive evangelistic campaign for the fall and winter. He will conduct shop meetings during October under the direction of the Laymen's Evangelistic Council, and will follow later with a series of meetings in his own church.

**Millard Ave.**—The church reports itself out of debt, and an expenditure of \$400 on repairs on the building is planned. Seventeen members have been added during the summer. Two young men from the church have gone to Rochester Theological Seminary to study for the ministry. Pastor Waldo and a number of the workers have been using the gospel wagon, and many have thus listened to the gospel.

**Messiah**—"Rally Day" will be observed October 13. Pastor Parsons returned from his vacation on September 5, and plans an energetic evangelistic campaign. A circle of prayer already numbering seventy has been formed, and a revival service is being planned for November following the Gypsy Smith meetings.

**Covenant**—"Rally Day" will be observed by church and Sunday-school on October 3. The choir after a vacation of two months will begin work again under the direction of Prof. J. H. Ormsby, and the musical part of the worship will be given greater prominence.

**Galilee**—A number of good working members have gone to help start the Albany Park church. A ten-acre park has recently been set off just opposite the church, which will be a great blessing to the community.

**Humboldt Park**—Pastor Martin reports \$1,000 more paid on the mortgage indebtedness, and all departments of the church flourishing. About forty have been received into membership during the year.

**North Shore**—Pastor Bill conducted "a rally week" beginning September 12. All departments were represented. On Sunday evening the serv-



ice was in charge of President Ruthven and the entire executive staff of the city B. Y. P. U. It was young people's night and the auditorium was full. Many people are moving to this part of the city, and a religious canvass of the community is being planned.

**Hyde Park**—Dr. B. A. Greene began his work as regular supply on September 19, and will continue until a new pastor takes up the work. The pulpit was supplied on September 5 and 12 and 26 by Rev. H. F. Waring, of Halifax, N. S.

**Garfield Park Church**—Rev. William J. Sly, pastor, spent the latter part of the summer at Lake Gogebic, in the upper peninsula of Michigan. Returning the first week in September he found everything in splendid condition for progress in the church, with one candidate awaiting baptism. The contract has been let for the completion of the new building; work will go forward at once and it will be finished in four months. On the advice of his physician, Mr. Sly is compelled to seek the more favorable atmosphere of a western climate for a time, and the church has granted him four months' leave of absence which he will spend in Colorado. Dr. Manning has been asked to act as regular supply until the pastor returns.

**Englewood**—On September 9, a reception was tendered Dr. and Mrs. Ford as a fitting expression of the universal esteem in which the pastor and his wife are held. They have been greatly missed during the weeks devoted to well earned recuperation, and the welcome home was warm and sincere. Dr. Ford's desire that it be not only a reception to himself and family but also a time of renewed friendship among the members was fully realized. The attendance was large and the greetings most enthusiastic. Deacon H. B. Osgood acted as chairman and a delightful program followed the congratulations. Dr. Ford in fitting remarks expressed his pleasure in being back in the "home church." They spent their vacation on the Pacific Coast of the northwest and adjoining states.

**First**—A reception to a large company of outgoing missionaries was held on September 24. Prof. Burton spoke of his recent investigations in the Orient.

**Washington Park**—Pastor Kelley returned from his vacation in New England, September 1, and began the second year of his pastorate. During this first year the church has received thirty-seven members, fourteen of these by baptism. There has been a loss of twenty-nine members, leaving a net gain of eight, and a

present membership of 125. The church is now five years old.

### MISSIONARY TRAINING SCHOOL.

The new year at the Training-school opened most auspiciously, September 9, over 100 students having been accepted.

There are many changes and it is believed that advance steps have been taken. Miss Ina Shaw, the principal, former dean of women at Shurtleff College, is taking hold of the work with a grasp which promises much for the welfare and advancement of the school. She is well seconded by two resident teachers, Miss Belle Morrill, a graduate of Mt. Holyoke College and of Hartford Theological Seminary, who will give a large part of the Bible work, and by Miss Alice F. Jacobs, a well known Sunday-school worker, and a graduate of Dr. White's Bible-school of New York, who is to have charge of the Sunday-school department. This will be quite a feature of the school, the course being two years in length, and leading to a diploma.

Miss Everetta P. Packer, whose parents were missionaries in India, will have charge of the music.

Mrs. J. N. Crouse, the former president of the Women's Home Missionary Society, and now at the head of the Chicago Kindergarten College, will direct the course in kindergarten methods. Miss Ena Ayers, of Greencastle, Ind., who is taking an advanced course at the college, will teach the kindergarten class at the Training-school, in which the students will observe methods and assist with the children. Miss Church will continue her excellent course in Old Testament history.

Chicago pastors and professors from the University of Chicago are most generous with their time and strength, and will continue to give valuable and greatly appreciated courses to the students.

### WOMAN'S BAPTIST MISSION UNION.

The annual reception at the Home for Missionaries' Children at Morgan Park will occur Tuesday, October 12, from 11 a. m. to 3:30 p. m. Luncheon will be served at 12:30 for 15 cents. Take electric car at Seventy-ninth street and Halsted or Rock Island train from LaSalle Street Station at 9:30, 10:25, 11:20, 12:15, 1:30, 2:05.

The Young Woman's Union will assist the Woman's Baptist Mission Union on this occasion.



## THE BAPTIST EXECUTIVE COUNCIL OF CHICAGO—STATEMENT OF POLICY.

The new organization of our Baptist forces of Chicago and vicinity is an attempt to meet the problems of our metropolitan city more effectively and so do a larger work for the kingdom. This is doing just what the leaders in the past did when the circumstances called for a revision of method. The Executive Council is therefore in no sense a criticism of the past, but an expression of our need of readjustment that we may do our duty to the present while we have our eyes on the future for enlargement and advancement.

The new organization is but a year old. It has had varied experiences and divers estimates. We should expect that time is needed to acquire skill in the use of any machinery. Those who are most sanguine as to the future are open to suggestions and willingly invite fair and reasonable criticism, which will help to perfect the organization and help its members to work in and through it so as to insure a larger and better output.

To change from the old to the new without most careful and patient consideration of the factors involved is most unwise. It is likewise out of line with the fairest and wisest ways and means to cast aside the new if it does not at once and in every respect meet the most enthusiastic expectations.

### Need of Interpretation.

There seems to be a need of interpreting the idea and ideals of the Council. The comprehensiveness of the organization is partly responsible. Then, too, its youth must not be left out of account. *The Council aims to serve as a medium through which our denomination in Chicago and vicinity may express, develop and maintain its common interests. It is the agent of the churches and other Baptist interests acting collectively. Therefore every accredited Baptist organization and interest has the right and privilege to secure the co-operation of the Council which is the servant of all and the master of none.*

### The Council and the Local Church.

The Council is based on the local church. It is supported, perpetuated or terminated as the churches may decide. In the Catholic form of unity the local body of Christians can have no existence apart from the will of the larger body. With us the larger body can have no identity without the will of the local, independent Christian communities. Interference in any way with the local affairs without the request and initiative action on the part of the church or institution would be an act in absolute opposition to the by-laws of the Council.

### Holding Property.

The Council may hold church and other property in the same way the City Mission Society did before. The object of this is to protect that which is in danger of passing out of the hands of the denomination. The Council stands ready to accept such properties for religious and philanthropic purposes. It is evident that the acceptance of such property is as a rule an added burden to the Council. Therefore the

Council should be conservative in encouraging churches or institutions to transfer their holdings lest such transfer may encourage the churches or institutions to cast their burdens too readily on the larger organization to the detriment of their own autonomy and spirit of enterprise and aggressive endeavor. Where the local organization can meet its own needs it is better for all that this be done.

The Council will purchase and maintain property on new fields where the local strength is not sufficient to meet the needs of the growing community. But the Council should in no sense be regarded as an agency by means of which local interests may be helped in a way that will lessen their sense of responsibility or lose their identity in the larger organization. Rather should the Council in whatever it does, foster and develop local fields by strengthening the forces already there.

### A Denominational Clearing House.

The Council aims to furnish a meeting place for all the Baptist interests of Chicago and vicinity. Every church and institution or interest may be represented in the Council by at least one delegate. This shows its genuine Baptist democracy and spirit of Christian co-operation.

Because of this all inclusive ideal, should an institution or interest wish to speak to the denomination concerning its plans and needs, The Council is ready to hear and stands ready to co-operate in so far as ability and wisdom may permit.

### The Council and the Home Mission Society.

The relation of the Council to the Home Mission Society is that of the closest and most cordial co-operation. The national society shares our financial responsibility dollar for dollar in the payment of missionaries' and superintendent's salaries while helping in some cases in the payment on lots and church buildings, the maximum contribution on the part of the society is seven thousand dollars. This arrangement has not only added to our material resources, but has also given us the wisest and most careful counsel in the extension of our city work.

### The Delegates and the Council.

The Council in order to do the largest possible service for the denomination must influence in turn the organizations represented. The delegates should consider themselves not only the representatives of the respective organizations in the Council but also the medium of communication on the part of the council with the bodies which they represent. This throws a responsibility on the delegate which will help in the training of our forces for co-operative service. The directors, committees, and superintendent should regard the delegates as the persons charged with the task of serving as the accredited instrumentality through which the one body co-operates with the other. Every delegate should expect to have this recognition due him observed strictly on the part of the Council and its officers and committees. This will insure co-operation with all the interests represented in the Council.

### A Campaign of Education.

One of the most pressing needs at this time



is more information on the part of our constituency respecting the purposes and plans of the Council. The Council should therefore enter upon a systematic campaign of education. The superintendent should devote a large share of his time in speaking to the churches, in holding conference meetings with groups of people in the churches and with individuals who may wish to know more about the organization. This work should be supplemented by the service that members of the Council can render. Every delegate can do most excellent service in the church he represents.

As soon as the churches become familiar with the policy of the Council they will have confidence in their agents and will gladly and generously support the work.

#### The Downtown Problems.

The downtown problems call for special statement. The Council must show the spirit of Christ in a way that will convince all that we are in earnest and not lacking in courage nor in Christian heroism. The downtown problem is our great opportunity for doing the largest service for Christ. These fields may not contribute much to the Council, but the Council must in the course of the near future contribute much to them. Like the Master we dare not seek to be ministered unto but to minister.

These problems are so great and so difficult, that the Council will necessarily move carefully in any enterprise that may be undertaken. There should be a clear knowledge of the situation and of the means that will secure the best results.

#### Co-operation with Other Denominations.

No denomination working singly can expect to perform the service needed in the downtown sections. All the denominations are necessary. In this co-operation the Council will work most heartily. Not only in the downtown work will there be maintained this comity but also in the establishment of new work in other parts of the city and suburbs. We rejoice in seeing other denominations doing such splendid service in city missions. Instead of being indifferent to their activities we as Baptists should seek to have more of their courage and enterprise. Their good works will without question stimulate us in our larger endeavors.

#### Extensive or Intensive.

The question is asked whether we should do an extensive or intensive work in our city missions. The emphasis ought to fall on the latter. Ambition to establish many missions and new churches in communities that offer small opportunity for service cannot be regarded as a policy worthy of our adoption.

#### Financial Policy.

A detailed financial policy cannot be presented in a statement like this. Only the main lines can be given. Our obligations for the coming year for current expenses will be approximately ten thousand dollars. This with the money coming from the Home Mission Society will pay all salaries, taxes, interests and principals falling due during the year, leaving a small margin for

advance work. We are in duty bound to provide for these expenditures, first of all. During the last two years we have assumed several obligations that have increased our expenses. We have also more missionaries than ever before. For the year ending September 30, 1907, the total pastoral aid was \$2,008.71. For the year now closing it was approximately \$4,000. The average annual offering for the years 1890-1908 was \$6,149.47. The highest for any one year was \$8,374.39. Those amounts show our present advance relatively. There is definite but conservative progress. The Council should carry on an aggressive, systematic campaign among the churches and individuals until this is provided for in budget, subscription, and personal pledges. The finance committee will work out its own methods of securing the needed funds.

At the beginning of each succeeding year the Council will place itself on a sound financial basis so as not to be hampered by inadequate means to meet our obligations. All bills should invariably be paid when due. There are no over-paid servants of the Council. All salaries should be paid at the beginning of the month. These matters are first and fundamental in our financial policy. Advance in other lines must wait for this. Our work should advance so as to make it necessary to increase our budget for current expenses each year.

A number of our fields at this time need better buildings. Larger sums of money could be expended advantageously in this way at present. Several thousands of dollars ought to be forthcoming to meet these pressing demands. There should be a concerted, aggressive movement for securing larger amounts for such improvements. The Council will, however, take into consideration the needs of our several Baptist institutions so as to avoid any conflict or seeming rivalry.

The work of the Council will depend on the contributions received. The Council as such has no means of its own. The organization is the agent of the churches. They can give us little receives in a way that will bring the best possible returns. The field is large and many workers are needed. Our possibilities are almost limitless. When the churches realize that we are all one co-operating in and through this organization, the Council will have the sympathy, the prayers, and the material means needed for its work. That this co-operation may become more and more intelligent the Council will take special care to keep the denomination informed of its proceedings and plans for the future.

#### Mutual Helpfulness.

Every Baptist organization and interest should be strengthened and helped by the Council. We "rise or sink together." The new superintendent is conscious of the fact that he is stepping into a position so long held by one whose life has been an example of Christian character, of uncalculating devotion, of generous giving and humble spirit. The office has been magnified by him whose life has been one continuous service to the cause of our Master. He can only say that he will give himself wholly unto this ministry. He is courageous because he believes that we shall all work together with one an-



other and with our God and so do a larger work for our Lord in Chicago.

Frank L. Anderson.

*Adopted by the Council, Sept. 24, 1909.*

B. B. GRENNELL, Secretary.

#### Delegates at Large and Directors.

**Delegates at Large.**—Austin, E. S. Osgood; Normal Park, Rev. F. L. Anderson; Evanston, E. O. Hart; La Grange, B. B. Grennell; Park Side, C. O. Frisbie; Lexington Ave., Chas. L. Major; Second Church, Geo. Riddeford; Morgan Park, H. R. Baldwin; Evanston, L. A. Trowbridge; Garfield Park, W. E. Gillespie; Western Ave., Rev. R. E. Manning; Evanston, Rev. J. S. Dickerson; Hyde Park, Rev. F. G. Soares, F. W. Parker; Second, J. J. Badercker.

**Directors.**—Berwyn, F. B. Pease; Auburn Park, Rev. A. E. Peterson; Austin, Rev. J. B. Thomas; Belden Ave., Rev. J. A. Earle; Calvary, F. V. MacArthur; Covenant, Jas. G. Elsdon; Englewood, Rev. S. T. Ford, F. A. Wells, J. A. Johnson; First Church, Rev. A. K. de Blois, J. P. Ahrens, E. D. Neal; Fourth Church, T. J. Bolger; Galilee, D. C. Henshaw; Humboldt Park, Ed. Ahlswede; Hyde Park, A. W. Small, Rev. S. Matthews; Immanuel, Rev. Johnston Myers, O. S. Lyford; Immanuel, John Nuveen; Lexington Ave., Rev. M. P. Boynton; Memorial, Rev. R. N. VanDoren; Normal Park, A. R. E. Wyant; North Shore, S. C. Jennings; Ravenswood, H. H. Gill; Rogers Park, Rev. R. W. Hobbs; Second Church, Rev. D. D. McLaurin, J. H. Byrne, A. E. Wells, C. R. Holden; Tabernacle Rev. W. A. Matthews; Third German, Jacob Meir; Morgan Park, Rev. W. E. Chalmers; Oak Park, D. T. Denman; Baptist Brotherhood, Geo. A. Chritton; N. W. Educational Society, Rev. C. E. Hewitt; Austin, E. S. Osgood; Normal Park, Rev. F. L. Anderson; Evanston, E. O. Hart; LaGrange, B. B. Grennell; Park Side, C. O. Frisbie; Lexington Ave., Chas. L. Major; Second Church, Geo. Riddeford; Morgan Park, H. R. Baldwin; Evanston, L. A. Trowbridge; Garfield Park, W. E. Gillespie; Western Ave., Rev. R. E. Manning; Evanston, Rev. J. S. Dickerson; Hyde Park, Rev. F. G. Soares, F. W. Parker.

#### CHICAGO BAPTIST BROTHERHOOD.

The annual meeting of the Chicago Baptist Brotherhood was held in the La Salle Avenue Baptist Church in connection with the Chicago Baptist Executive Council's annual meeting, Friday evening, September 24, supper being served at 6:15. There was something over one hundred

men at the table, in the absence of the president, Mr. W. E. Gillespie, the vice president, Mr. S. S. Vastine, presiding.

The report of the Board of Directors was given by Mr. George A. Chritton, chairman of the Citizenship Committee, summing up the work done during the past year.

Mr. George A. Chritton gave the report of the Nominating Committee as follows: For president, J. Grafton Parker; secretary, Charles L. Major; treasurer, William H. Toates; vice presidents, George A. Chritton; organization, S. S. Vastine; fealty committee, A. R. E. Wyant, M.D.; devotional committee, H. H. Van Meter; educational committee, Henry F. Cope; fellowship committee, L. L. Henry; citizenship committee, L. K. Torbet; finance committee, O. S. Edwards; athletics, Robert J. Hamilton; members at large: Rev. Frank L. Anderson, Rev. J. L. Cheney, Rev. D. T. Magill, Rev. Charles A. Decker, Rev. J. Y. Montague, E. O. Sellers, Walter E. Gillespie, E. Orris Hart, B. B. Grennell, Francis W. Parker.

The secretary was instructed to cast a ballot for the above officers.

Mr. J. Grafton Parker, the new president, took the chair and outlined the work that was to be undertaken for the coming year. His policy would be aggressive and progressive. He called attention to the need of more funds for conducting an aggressive campaign and suggested that all the men's classes in the Chicago Association give their collection on the first Sunday in November to the Baptist Brotherhood for the men's work in Chicago. A motion to the effect that this was the sense of the men there assembled was carried.

It was moved and carried that the Executive Committee hold their regular monthly meeting the second Tuesday in every month beginning with November and that every teacher of a Bible class in the Chicago Association be requested to meet with them at the close of their session to form plans and give suggestions helpful to one another.

President Parker then spoke of the Gipsy Smith meetings to be conducted in October and told of the work the Brotherhoods were expected to do in connection with this meeting. Cards were passed out through the audience for those who would agree to usher two nights a week during these meetings.

Rev. J. Y. Montague read a letter from Rev. J. W. Icenburger of Dayton, Ohio, introducing and recommending Brother M. Schwartz to our fellowship.

The meeting adjourned with prayer by Dr. J. B. Thomas to meet with the Executive Council in the room above.



## BAPTIST YOUNG PEOPLE'S ASSOCIATION OF CHICAGO.

President, John Ruthven, 3859 Michigan Ave.  
Gen. Sec., F. W. Van Keuren, 1129 W. Jackson Bd.

The executive committee of the B. Y. P. U. of Chicago has appointed Mr. Robert J. Hamilton, Director of Boys' Work of the Oak Park Y. M. C. A., to take charge of a movement to reach the boys of the Baptist churches of Chicago and vicinity. A plan of work has been outlined which has met the approval of the Executive Committee and men are now needed in each church to organize local branches in their own churches. There is certainly a great need of reaching and holding the boys from twelve to eighteen years in our churches and every one ought to be willing to do all he can to help in this work. In the meantime send word to Mr. Hamilton at the Oak Park Y. M. C. A., if you are interested and willing to help. If not, find a substitute.

### What Shall It Profit a Community if it Gain the Whole World and Lose Its Own Boys?

A striking question, isn't it? But, really, just what value do you place on the boys of your church and Sunday-school? Are they worth as much to you as the flowers you use in decorating the church? Of course your own boy is worth everything to you personally. But what value does the church place on him and his companions? Are the boys of your Sunday-school worth ten per cent as much as your choir and pipe organ expenses a year? Then how does it happen that you spent nothing on keeping your boys in the church and hundreds of dollars on music and decorations? Honestly, now, pastors and people, have you done your duty by the boy? If not, begin now. As representative of the Executive Committee

of the Baptist Young People's Union of Chicago I have been appointed to promote work among the boys of our church. A superintendent of Junior B. Y. P. U. work will be appointed to have charge of that work as formerly. But my special department will be boys' club work in the Baptist Churches of Chicago. Will you help me?

Now I have a plan to propose which I believe can be made the greatest movement for the boys of our churches and ultimately for the men of the future that we have ever had. I don't propose to publish this broadcast and throw it at people who don't care for it. If you are really interested I shall be glad to let you know about it further.

Churches which are interested in their boys only while they are in the Sunday-school room on Sunday and which let them go absolutely during the week cannot expect to have a share in this movement. But the church really interested in reaching the boys and willing to do something definite for them, the church which believes that a boy's soul and character are worth more than ingrain carpet or Brussels, that the music of boys' laughter is as pleasing as the vocal gymnastics of professional singers, such

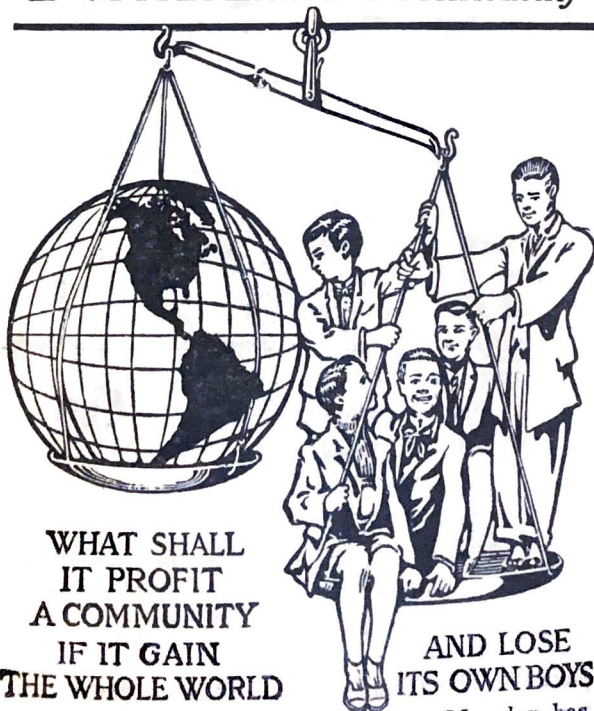
churches are the ones for which this new boys' movement is meant. Churches of the other kind will soon not have enough men to justify their existence.

Briefly, the plan of procedure is this, get a man in your church whose soul is fired with the love of boys and an unselfish purpose to give himself for them and who will devote time and thought to their physical, moral and spiritual welfare.

They are in your church if you can only discover them. Send his name and address to me and I will get into communication

with him. My plan has the approval of Executive Committee of the B. Y. P. U. of Chicago,

## Reaching the Boys Of An Entire Community



WHAT SHALL  
IT PROFIT  
A COMMUNITY  
IF IT GAIN  
THE WHOLE WORLD

AND LOSE  
ITS OWN BOYS



but its great need is a man in each church to work the plan.

Pastors, Sunday-school superintendents, teachers and B. Y. P. U. officers, search and find the men who will do this work with your boys. Let the boys have a fair chance this fall and winter.

Yours for the boys,

Robert J. Hamilton,

Director of Boys' Work, Oak Park Y. M. C. A.

### BAPTIST OLD PEOPLE'S HOME.

The Baptist Old People's Home at Maywood, Ill., was opened April 6, 1909, with two members. It has seven now and one applicant about to be accepted. Many others have applied, but cannot be accommodated.

Mr. Addison E. Wells, an enthusiastic, active, business man (Second Church), is the president of the board of directors for the Home. Mrs. J. G. Hale (Lexington Ave. Church), is president of auxiliary board of managers. Matron, Mrs. Hamilton.

The Home is delightfully situated in the eastern part of Maywood, corner of Fourth avenue and Fourth street, and is surrounded by trees, useful and ornamental. Generous friends have stocked the larder and furnished most of the conveniences of living; but let others generously inclined continue the good work. You can help us by being a member of the auxiliary board. Membership dues, \$1 annually; life membership, \$25; honorary knights, \$10; honorary memberships, \$50. Mrs. McFadden or Mrs. Cadman will accept your dues or your contributions at any time.

The Woman's Auxiliary, besides taking care of the running expenses of the Home, are raising an endowment fund of \$10,000. At a lawn fete given by Mrs. P. R. King (former member of Second Church) at her summer home on Delavan Lake, the first \$1,000 was raised. A member of the Auxiliary Board agrees to put \$1,000 to every \$1,000 up to \$5,000, so we now have \$2,000 of the \$10,000. Who will generously increase the fund, thereby enhancing your own usefulness and happiness, besides doing untold good to the worthy aged ones who will profit by it? The members of the Home welcome visitors, and are greatly cheered by any one who is interested in their welfare. A dear old lady of eighty years keeps busy with her needle, and sets an example of industry and good cheer.

### PERSONAL.

Prof. Ira M. Price, who was abroad during the summer, has returned to the University.

Dr. C. R. Henderson, of the University of Chicago, has recently returned after five months' absence, during which he visited Spain, France and Germany, studying social and industrial conditions. He has been appointed president of the International Prison Congress.

The Divinity School reports an attendance of 267 students during the summer quarter, as compared with 220 during the summer of 1908 and 221 during the summer of 1907.

The Chicago Baptist Ministers' Conference at its meeting on September 20 elected the following officers for the ensuing six months: President, W. W. Dewey; vice-president, M. W. Buck; treasurer, W. E. Grennell; secretary, Henry Proctor. Rev. J. C. Davidson was voted into membership. The paper of the morning was read by Rev. George McGinnis on "The Anglo-Saxon and the World's Future."

To follow Christ is to become like Him. To serve Him is to carry out His spirit into all the relations of our lives. This cannot be done without a daily dying to self, the giving up a multitude of things, in themselves not sinful, not evil, but good, because we have a larger plan of life, a higher purpose of existence, namely, the establishment among men of Christ's kingdom of truth, righteousness and joy. . . . If there is sacrifice in such a life, it is for us the only true life! if there is a cross in it, it is a cross to be glorified in; if it leads to death, death is but the angel that swings open the portals of heaven's triumphs.—Egbert Smyth.

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American Baptist Publication Society



## EDUCATION'S HIGHEST AIM.

By Austen K. de Blois, Ph. D.

The progress of educational agencies in any community or in any epoch is conditioned by the ideals of the race and of the age. A period or people that is utilitarian will dictate a practical standard for the educationist. If dogma is dominant education will conform to the demands of rubric and ritual. In times that are alert and active in exploration and discovery the sceptre of science guides the teacher. Culture and refinement demand the exaltation of classical scholarship. Yet more than this. In periods of free inquiry and in lands where the spirit of the highest civilization finds its expression, the lesser ideals are permeated and purified by that which is more holy and more true. They are not lost, but dignified. They form a part of the warp and woof of the loftier ideal. The progress of this ideal is often uncertain and wavering, but its logical tendency is toward an unseen and divine goal.

### Self-Satisfaction.

In primitive life the service of self is final. Self-gratification is the end and law. The relations and the environment of the individual are simple, and adjustment to the conditions and exigencies of life is easy. The savage lives to enjoy the sunshine of the single day. In so far as any educational processes are involved, the idea of self-indulgence is most prominent. The youth learns to catch fish, to make arrows, to cook venison, to build a wigwam, and the aim in every instance is a personal satisfaction. No question of right or law, of virtue or duty, of mission or destiny, is ever recognized. The battle of life, for which all educational processes prepare the individual, is a series of spasmodic efforts to conquer unpleasant and resisting influences, in order to secure repose of body or personal convenience or the excitements of a contest for personal supremacy. This is the rudest and crudest form of educational advancement.

### Self-Discipline.

In higher forms of civilization the quality of self-assertion modifies and interpenetrates the lower and weaker motive of self-satisfaction. The present impulse is crushed that the larger interest may be won. The Roman abhors lassitude and luxury that he may win glory. Law and patriotism are all-controlling principles. The city on the Tiber gains a world-empire through the deification of such attributes as those of valor and self-confidence. The per-

fect man is not the happy man, as in the earlier stage; nor yet the cultured man, as in the life of the Greek; but the man who combines the qualities of the citizen and the warrior. Here the aim is practical, the discipline is rigorous, the propulsive force is an irresistible self-activity, and the mission of the educational process is the preparation of the individual for the largest personal service. This service is for the State, but it is by no means unselfish in its character. It brings an immediate reward in the glory and honor which accrue to the individual, and a less direct advantage in the evolution of a larger power and a richer life for the State, of which the individual is a component part. Thus Roman education, in the days before "captive Greece took captive her rude conqueror," exemplified in fullest measure the value of the human will in the training of youth for the struggle of life.

### Self-Development.

In the ideal of self-culture force or will and love of wisdom are conjoined. Culture as an end in itself is a fascinating dream to a strong soul. The idea of the intrinsic worth of every intellectual possession charms and captivates the toiler after hidden mysteries. "Self-reverence, self-knowledge, self-control, These three alone lead life to a sovereign power."

The maxims of moralist or sage can reach no higher level than to counsel self-scrutiny, to command self-discipline, to urge the possibility of self-development, to glorify the freedom of self-conquest and the dignity of self-completion. In the solid ground-work of Greek nationality Sparta raised the pillar of Strength, and Athens the pillar of Beauty, while about these twin columns grew the fair fabric of Hellenic culture. Perhaps from the hoary summit of Olympus the people borrowed the ideal of strength. Perhaps in the sparkling waters of the blue Aegean their ardent natures found the soul of Beauty. It matters not. It matters only that the youth were taught to be both beautiful and brave. It matters only that a race of heroes peopled the glades and glens and groves of sunny Greece. The ideals of the early day are not outworn. Spite of our noisy towns and dusty streets and greed of gain and rage for worldly honors we feel the stirrings now and then of nobler motives and diviner passions, such as fed the burning genius of the earlier age.

He who has realized the priceless worth of cult-



ure has found a tonic for feeble desire and hesitating purpose. His pulse is no longer sluggish, nor his eye dim, nor his cheek pallid, nor his foot-steps weary, nor his pathway clouded.

The ideal of self culture reveals the boundless and deathless possibilities of human life and personal attainment. Here the teacher has at once an inspiration and a task. The sum and substance of his obligation lies in the labor of revealing the pupil to himself. If he have taught the plodding, wondering child the lesson of self-knowledge, and have filled him with the quenchless thirst for self-realization, he has triumphantly fulfilled the measure of his duty. This duty, however, is never accomplished by means of self-culture alone. Just here the Greek failed. And just here every educational system must fail which confounds self-development with self-realization. The one is a process, the other an ideal. The one is a means, the other an end. Education and culture and discipline are necessary aids and adjuncts in the process. The true realization of self comes only through the denial of self. The pupil finds his life when he lays down his life.

#### Self-Perfection Through Self-Denial.

Here then is the highest ideal, to which all others are at once necessary and tributary. The aim and soul of all true education is self-sacrifice. Here the lower ideals are not simply strengthened; they are transformed and hallowed. The change is in quality, not in quantity. The teacher who is a Christian seeks the best and broadest culture for the highest and holiest service. He seeks not merely the development of manhood radiant and mighty; or of womanhood pure and queenly. He follows a divine ideal. He sees

"A light across the sea,  
Which haunts the soul and will not let it be,  
Still beaconing from the heights of undegenerate years."

The perfection of the person depends upon the union of the self with a higher self. When Socrates watches for the "demonic sign"; when the prophet on Horeb hears the whisper of "the still, small Voice"; when Buddha accomplishes the great renunciation and thus receives his Message; when the Sublime Teacher passes from the torment of agony into peace with the cry of resignation, "Not my will but Thine be done," the goal is gained through loss, the victory by surrender.

This ideal is at every point consistent with

the deepest intellectual development. It encourages every sort of training which is wise, it emphasizes every phase of study or research which promises a larger truth, an ampler culture, or a richer life. It simply substitutes for the cold and formal maxim, "culture for culture's sake," the warm and living precept, "culture for Christ's sake." It owes a liege service to a Heavenly Father, and to a Human Brotherhood which bears within its troubled bosom the image of that Father.

The scholar, the thinker, the teacher, is a lamp unto himself; but the lamp is lighted at a divine fire. It lighteth not the individual soul; it giveth light to all. Thus the highest ideal may illumine the lowliest task. And thus the intensest ambition of the true teacher, for himself and for his charge, finds utterance in the cry,

"Give unto me, made lowly-wise,  
The spirit of self-sacrifice."

## Idle Money



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# Chicago Temperance News

Grace E. Levin, Editor.  
Y. P. C. T. U. Headquarters, 1104 The Temple.  
Y. P. C. T. U. NOTES.

Mary F. Balcomb, Secretary.

**Chicago Stirred by Prohibition Enthusiasm—Five Thousand Representatives of Chicago's Christian Young People Launch City-Wide Attack on Liquor Traffic and Politics at Monster Simultaneous Rallies in Western Metropolis—Seaborn Wright Exposes Grip of Drink Trade's Alliance with Political Tyranny of Vice and Graft in Great City.**

Five thousand Christian Young People of Chicago, delegated representatives from nearly five hundred Young People's Church Societies of all denominations, united in launching a unique campaign against the liquor traffic of that city in monster demonstrations held Saturday night, September 25, following the far-heralded Prohibition Law and Order Parade which occurred the same afternoon.

The rallies were arranged and carried out under the auspices of the Young People's Christian Temperance Union, and were held in the two most famous public halls of the Windy City, Theodore Thomas Orchestra Hall and the Auditorium. The successful achievement of these two great rallies, both addressed by Hon. Seaborn Wright of Georgia, was an event unprecedented in the annals of the Prohibition Movement in Chicago, but of still greater moment was the fact, that it signalized the inauguration of a city-wide campaign of education which will be systematically carried into every election district and voting precinct of the municipality during the next twelve months, by the definite co-operation of hundreds of young men and women volunteers in these half a thousand societies.

"The one aim," declared the leaders of the movement, "is for the first time to reach directly and regularly every home and every voter in Chicago with the truth about the liquor business and the Prohibition reform."

At their simultaneous rallies, the young people pointedly referred to the concerted attack on the church and the Prohibition movement, which is announced will be started on October 3 by the so-called "United Societies for Local Self-Government." Anti-Prohibition literature printed in nine different languages, it is said, is all ready to be sown broadcast by these "United Societies," which, as is well known, is merely the poorly disguised tool of the brewer, the saloonist and their friends in Chicago.

Taking this for their cue, the young people have adopted for their movement the name of "Chicago's Five Hundred 'United Societies' for Civic Righteousness." Every part of the city has already been mapped off and districted for this campaign. The literature, the initial editions of which have already come from the press, will be in the form of a series of tersely worded pictures of the liquor curse and the power of the people to abolish it, each one containing in black and white the facts and figures about one of the liveliest phases of the issue.

The first step in this campaign was taken at the Orchestra Hall and Auditorium rallies where, with overwhelming enthusiasm, a petition and protest to the mayor and city council of Chicago was adopted and the plan for awakening the whole city by its wide circulation thereby endorsed.

Official representatives from the Societies of Christian Endeavor, the Epworth League, the Baptist Young People's Union, the Young People's Alliances, the Luther Leagues, and various other similar organizations stirred the vast audiences to the highest pitch of enthusiasm by pledging their respective movements to hearty support of the proposed canvass, and the daily press correctly interpreted the action of the rallies as the first step in a concerted campaign to make Chicago the greatest Prohibition city in the Universe.

The resolutions adopted, which are in the form of a petition addressed to the city authorities, are as follows:

**Arraign Chicago's Official Alliance with the Liquor Traffic.**

"To the Mayor and Members of the City Council of Chicago:

"Gentlemen: The undersigned (male citizens of voting age in Chicago), (women citizens of Chicago, though not voters yet, as wage-earners and home-makers, having with them equal concern and interest in the welfare of our city) do hereby address you this protest against the continuance of lawlessness and law defiance detailed

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herein, which it is common knowledge exists wide-spread and flagrant throughout the city.

"We call your official attention to the fact:

"That the 7,000 bar-rooms of Chicago, backed by the political pull of the brewers who own or control them, are protected and winked at in open and continual violation of every restriction on the statute book.

"That there are more than 2,000 saloons and liquor bars running without a city license in Chicago today—more than in both the Prohibition states of Maine and Kansas put together.

"That the 7,000 saloons of the city are violating the state Sunday closing law, Sabbath after Sabbath, with the consent of the city authorities.

"The liquor is being openly sold in hundreds of houses of vice, involving the constant violation of two other important laws.

"That in many districts little or no attention is paid to the one-o'clock closing ordinance.

"The gambling is being permitted in saloons all over the city.

"That drunkards and little boys and girls are being sold liquor daily in flagrant violation of law.

"And that, meanwhile, the saloon is debauching thousands of our brightest young men, snaring hundreds of young women, corrupting the ballot box, and in connection with the gambling den and the white slave trade, providing millions of dollars of graft, which, it is openly reported, finds its way to prominent political leaders who use it to maintain their grip on the government of our great city."

Previous to the rallies, preliminary canvass of voters and homes with the Young People's Prohibition literature had already been accomplished by scores of Young People's Societies in various churches and precincts of wards 5, 6, 7, 8, 9, 11, 13, 18, 24, 25, 26, 31, 32, 33, 34, out of the thirty-six wards of the city.

The addresses of Hon. Seaborn Wright at both Orchestra Hall and the Auditorium were a mighty militant appeal to the young people to enlist in the war for city, state and national Prohibition. With the keenest power of description and analysis, the great Georgia leader laid bare the vicious alliance of the federal and local governments with the liquor traffic.

"The liquor interests in Chicago," he declared, "neither pay tax nor obey regulation. The consumer pays the tax. To a certain limit it makes no difference eto the manufacturer or seller how high the tax may be, they do not pay it; it is simply added to the price of liquor. Not one dollar ultimately is paid by manufacturer and saloonist.

"Since 1860, when the policy of taxation and regulation began, the increase of crime, especially in the great cities, where the system flourishes, has been unparalleled in any civilized government.

"The liquor interests stand for open nullification of law when it affects their interest as a class. When they are strong enough, as in Chicago, they elect officials whose duty it is to enforce the law, pledged to nullification of this law. There is but one name for this, anarchy.

"The supreme danger confronting the American people today is official anarchy. Say what you will, disguise it as you will, the officer who refuses to enforce law is an anarchist ten thou-

sand times more dangerous than the red-shirted, bomb-throwing savages from the slums of our cities. The crime of our government in dealing with the liquor problem is two-fold: it drives the liquor dealer, who first pays all tax, into crime and lawlessness to meet the demands of our government for money. It drives into abject poverty the vast masses of laboring men who drink, ultimately paying every dollar of the tax.

"This day marks the real beginning of the fight on the saloon in Chicago. The liquor traffic in Chicago and in America is not intrenched behind the appetites of men but behind the avarice of men.

"Chicago must look the saloon question squarely in the face. Just now official anarchy is governing the city. But the city is awakening to a new light.

"When your fathers in 1860 started to abolish slavery they did the right thing. In freeing the negro they also freed the white man. They set everything free. I am here tonight to help pay back what they did for us in the south."

At the invitation of the Young People, President Charles A. Blanchard of Wheaton College acted as honorary chairman at the Auditorium meeting and Rev. A. C. Dixon, D. D., chairman at the Orchestra Hall rally.

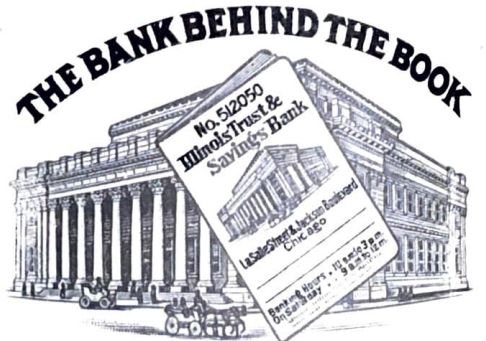
A stirring new battle song for Prohibition rallies was publicly sung for the first time at the Orchestra Hall and Auditorium rallies, the words of which were written by Julia H. Johnston, and the music by Professor D. B. Towner.

F. D. L. Squires.

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CHICAGO LAW AND ORDER LEAGUE  
EXHIBIT.

25

The Chicago Law and Order League was represented in the temperance and law enforcement parade by striking exhibits.

A funeral car drawn by four black horses contained a regulation hospital burial case and was surmounted by a black banner inscribed "Chicago Sunday Saloon Victims." The float was followed by a ghostly company of fifty-seven persons clad in white burial robes, each carrying a banner containing a record of some violent crime alleged to have been committed on account of the open and unlawful Sunday saloon against which the Law and Order League has been waging war for the past three years.

The League's "57 varieties of personal liberty" included the following as taken from Monday newspaper reports:

1. Baggio Raia, shot and killed in saloon, Sunday, November 12, 1905.
2. Walter Corzaitz, shot and killed in saloon, Sunday, February 4, 1906.
3. Charles Foster, stabbed in abdomen, May 27, 1906, in Sunday saloon.
4. Eddie Betanski, age 13, shot and killed by

15 year old playmate, after six boys, 10 to 17 years old, had secured beer four times and a half pint of whiskey twice from saloon Sunday, October 21, 1906.

5. Sohn Snider, stabbed to death, Sunday, June 10, 1907, dance hall row.

6. Thomas Colnon, shot, Sunday, November 12, 1906, in saloon.

7. James Houghteling, skull fractured January 20, 1907, in the Sunday saloon. He died.

8. Thomas Collins, shot and killed in Sunday saloon, June, 1907.

9. Mrs. Katherine LaMont, shot and killed in Sunday saloon brawl, April 14, 1907.

If you can't consciously be an optimist, don't be a pessimist. The world is getting better right along. Don't believe it? That's because you're barking up the wrong tree, or have been mightily unfortunate with your environment. If you keep one eye half open you will catch the color of the rainbow; if you but slightly incline the ear the music will break upon you; if you but just stop sniffing must and malodor and get out in the open, the perfumes of life's blossoms will reach you.—Western Christian Advocate.

# Great Epochs of Sacred History and the Shadows They Cast SIX BIBLE LECTURES

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October 16—"When the World Was Made." Gen. I-II.

October 23—"When Sin Entered the World." Gen. III-IV.

October 30—"When the First City Was Built." Gen. IV-V.

November 6—"When the Flood Came and Swept Them All Away." Gen. VI-IX.

November 13—"When the First World-Monarchy Began." Gen. X-XI.

November 20—"When the Last World-Monarchy Shall Appear." Gen. XII.



### GOOD WILL TRIUMPH.

Vice triumphs now and then, of course, and wickedness at times holds sway;

And men permit the rule of force, and rancor has its little day;

We have of rascals quite a brood, and each town holds its local rogue.

But don't imagine, friend, that good is ever going out of vogue.

Each rogue at length must come to grief; that is a rule which can not fail.

In time the most audacious thief will find himself in sight of jail.

Wrong flourishes more than it should, and victories are won through guile;

But don't imagine, friend, that good is ever going out of style. —Anon.

### CHURCH UNION IN CANADA.

For six years there has been an organized effort to consolidate several Protestant denominations in Canada. It has become confined to the Presbyterian, Methodist, and Congregational bodies; but among them it has now assumed a very definite form. The basis of union has been drawn up by representatives of these churches, and is now to be submitted to the denominations as a whole. This proposed basis has already been generally indorsed by the Methodist annual conferences; and it was also indorsed by an overwhelming majority in the Presbyterian General Assembly. It has not been adopted by the Congregational Union because that body has no authority to act for the churches; the formulated basis, however, has been forwarded to the Congregational churches by the Union. Inasmuch as the joint committee which prepared the plan recommended that final action be taken simultaneously by the three denominations, and inasmuch as the Methodist General Conference which must act on it does not meet until the fall of 1910 there is no reason why the rank and file in the churches should not have plenty of time to make up their minds about it. It is not an easy matter to amalgamate bodies which are so diverse in their theological traditions and in their form of organization. The old theological differences, however, have largely disappeared; and the joint committee has found it possible to draw up a creed which substantially expresses a common belief. The chief difficulty here lies in the fact that a great many, particularly among the Congregationalists, hold that a creed is no proper basis for union; that it is an outgrowth, not

a root, of religion. Nevertheless, not a few of those who think in this way regard the advantages of union as being so great and the chance of a denial of freedom through a creedal basis as being so small in this age of liberty that they are ready to subscribe to the terms of union. An interesting compromise has been effected by which some elements of both the Presbyterian and the Methodist polities, mingled with a fair degree of that local freedom characteristic of the Congregational churches, have been incorporated in the basis of union. Whether the union will finally be consummated in this form or not, the preliminary discussion has brought the various denominations much closer together.—Outlook.

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S. SLIVE, MANAGER

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## THE BATTLE FOR TEMPERANCE.

By M. D. Hardin, D. D.

This is to be a red letter week in work for temperance by the Christian people of Chicago, and I desire to speak to you on the Saloon versus Christianity.

I am aware of the indifference which rests in many quarters toward aggressive temperance work, and of the skepticism in regard to the good which may be accomplished by the remarkable prohibition movement which has been steadily gaining strength for the past decade. I am aware that the apparent hopelessness of the forces of righteousness in our larger cities, makes it an easy matter for a certain class to feel that those who are willing to fight under such odds are but deluded fanatics, lacking in ability to understand the magnitude of a power the forces whose overthrow they seek.

I cannot be unmindful that every great moral reform, which has at last battered down some outstanding work of the devil, has been up to the hours of final triumph, in the eyes of a certain class, doomed to failure. Those people whose wisdom consists in seeing and living forever under the shadow of the impossible, never, and never will play a determining part in the affairs of civilization. The world has thus made progress without them, and in spite of their croaking criticisms, it will continue to do so. Public opinion, that vast intangible, but powerful thing which envelopes us, like an all embracing atmosphere is never fixed.

It has as many currents in it as the air. They blow east and west, north and south. There are upper and lower currents, which may be running at once in counter directions—a vast many-shifting, intangible thing it is; and yet it is the thing which determines our laws, makes and breaks and invokes them,—it does the thinking and willing of a great multitude of people,—no man, however strong-minded, is altogether beyond its power. It rules our politics, it concerns our homes, colors our social likes and dislikes, and challenges individuality at every point in life. Public opinion, collective man, in other words, is a thousand, a million times stronger than individual man, and yet, all through the ages, collective man today has been in many respects the product of some strong individual man of yesterday. The stoned prophet comes at last to his own. One man alone with his God is tomorrow's majority. It is thus that whatsoever knowledge and righteousness the world possesses have got themselves incarnated into life. They started in the flaming heart of one man who could fight and die for the truth, no matter how much alone he stood.

The one great assumption upon which the religion of Jesus Christ is founded is that there is in man a capacity for immeasurable improvement—in man a capacity to open his life to God and receive unto himself powers from on high, heavenly inspiration, which will not only change him, the individual, but enable him to shape and form his environment into a worthy expression of the better life which has come into him.

Christianity sets itself to the sublime task of recreating the habits, ideals, customs, wants and natures of men until they will freely choose the things which are to the glory of God, and their own highest welfare and happiness. It refuses to acknowledge the right of any thing to exist unmolested which in its essential nature is antagonistic to the reign of God in the life of humanity. Its mission is "to make men like Jesus Christ, earth like heaven, and the kingdoms of this world the kingdoms of our God." And it is Christianity alone which has taught us to pray "Thy kingdom come, Thy will be done on earth as it is in heaven," and turned our eyes eastward toward the coming of better days for our humanity. Christianity alone which has made our western civilization the richest in moral life, and the highest in its social, political, national, commercial and intellectual achievements. And while Christianity remains true to the ideals of Jesus, it will continue to provide righteousness, continue to inculcate the belief that better lives and better conditions are yet coming, continue to raise up prophets who will speak the message of God and cry aloud against the sins of individuals and society. It will remain the relentless foe of those institutions, customs and conditions which in the light of a growing righteousness and knowledge are seen to be opposed to moral and social progress. It is not therefore a mere accident or incidental thing that the saloons and liquor business of this country find themselves in a life and death struggle with the Christian sentiment of the nation. It is inevitable that the Christian churches, whose mission is to save men, should come into conflict with a business which more directly than any other force in modern life downs and destroys men. The followers of Jesus Christ must surrender their religion, deny their Lord, and forget His kingdom before they can agree to live on peaceable terms with a business which looks upon men, not as sons of God put here to grow strong in spiritual life and leave the world better, but merely as legitimate prey for profits from a commodity which wrecks the bodies, minds and souls of men.